

**DE PATER NOSTER
OF RICHARD ERMYTE**

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ÐE PATER NOSTER OF RICHARD ERMYTE

PROMOTORES

PROFESSOR T. A. BIRRELL
PROFESSOR DR. G. STORMS

Aftyr wordis goodis wifanne we feye / Ane
noftiū condianū. Da nob bodie. / pat is. lord
 pou ȝiue vs echedayes foode pat is eſchily
 bodily ſuſtenaunce / we þie aftyr gooftly goodis
 wifanne we feyn / affiat voluntas tua fiat in
celo & in terra. / pat is. we biſedde þee lord pat
 we mot ſeye on eyre do þi wille. as þin an-
 gelis þi wille don in heuene. / Aft laſtande
 gooðe we preie to hym. wifanne we feye / Adue-
mat regnū tuū. / pat is gyannte vs lord pat
 we may come to þi bliſſe. / pat he gyannte vs
 veſe preieyes oʒ & conſeyme hem. we preie
 þe we feye / Sanctificet nomē tuū. / pat is. þi
 name be halewid in vs. so pat wifanne ſo we
 oʒ ſeye. oʒ ſpeke. oʒ worſhe. al we moten ordeigne
 it to þi knowyng. and to þe worſhippe of þi
 name. pat halewid was ȝiue oʒte bigynnyng
 it be halewid in vs. so pat we moten hym oʒ
 i his bliſſe. / Not as in a myſt. but ȝiue oʒten
 ende. oðly as he is ȝiue oʒte lettynges ȝiue aȝe
 þe ſeuene preieſes of þe goſpel pat oure lord
 tauhte his diſcyples. / þis preiey oʒte to be ſaid
 ȝiue liſyng of ſoule. ȝiue aȝen hope to ſpede
 of al pat we in þis preiey. ſkiſſiſly hym biſedde. /

ÞE PATER NOSTER OF RICHARD ERMYTE

A Late Middle English Exposition of the Lord's Prayer

edited from Westminster School Library MS.3
with an Introduction, Variants, Notes and Glossary

PROEFSCHRIFT

TER VERKRIJGING VAN DE GRAAD
VAN DOCTOR IN DE LETTEREN
AAN DE KATHOLIEKE UNIVERSITEIT TE NIJMEGEN,
OP GEZAG VAN DE RECTOR MAGNIFICUS DR. A. J. H. VENDRIK,
HOGLERAAR IN DE FACULTEITEN DER GENEESKUNDE EN
DER WISKUNDE EN NATUURWETENSCHAPPEN,
VOLGENS BESLUIT VAN DE SENAAT
IN HET OPENBAAR TE VERDEDIGEN OP
MAANDAG 26 JUNI 1967, DES NAMIDDAGS TE VIER UUR

DOOR

FLORENT GÉRARD ANTOINE MARIE AARTS

GEBOREN TE MAASTRICHT

1967

DRUKKERIJ GEBR. JANSSEN N.V. NIJMEGEN

*To my parents, my wife
and my children*

PREFACE

There is ample confirmatory evidence to show that Miss H. E. Allen's rejection of Richard Rolle's authorship of the Pater Noster treatise in Westminster School Library MS. 3 was justified. This text, which is here edited with variants from five other manuscripts, is nevertheless of sufficient interest, both from a literary and from a linguistic point of view, to merit an edition, which, it is hoped, will satisfy scholars in both fields. Although this edition is not primarily intended for the student of the history of catechetical teaching in medieval England, part of the book may also be of interest to him.

As will be seen in section VI of the Introduction, the Pater Noster played an important part in medieval English literature and is dealt with in a large number of texts. However, I know of no single treatise which is quite comparable in approach and content to the one printed below. Particularly important, from the point of view of dialectology, is the fact that the provenance of this text has been established in accordance with the new approach to Middle English dialectology outlined by Professor A. McIntosh and Professor M. L. Samuels in *English Studies*, XLIV (1963), pp. 1-11 and 81-94. To Professor McIntosh I owe a special debt of gratitude for his willingness to answer several queries and for allowing me to make use of material not yet published.

I am also obliged to the following for help in various forms: to Mr. N. Ker for sending me his description of Westminster School Library MS. 3, which is to appear in his forthcoming catalogue *Medieval manuscripts in British libraries: I. London*; to Dr. R. W. Hunt for advice in paleographical matters; to Dr. R. C. Smail, librarian of Sidney Sussex College, Cambridge, for depositing MS. 74 in the Cambridge University Library and to Mother Mary Philomena Forshaw and Miss C. R. Goymer for permission to quote from their unpublished M.A. theses.

Thanks are also due to the librarian of Westminster School for permission to reproduce the text and to the authorities and staffs of the following libraries for permission to use manuscripts in their possession and for various kinds of services: The British Museum, London University Library, Cambridge University Library, Trinity College, Cambridge, Durham Cathedral Chapter Library, Edinburgh University Library, the John Rylands Library, Manchester and the Bodleian Library, Oxford.

I am under the greatest obligation to Dr. A. I. Doyle of Durham. He suggested the subject of this thesis and the book owes a great deal to his encourage-

ment, advice and unrivalled expertise in the field of Middle English devotional literature.

Finally I have to thank the Netherlands Organisation for the Advancement of Pure Research (Z.W.O.) for a generous grant, which enabled me to do part of my research in English libraries.

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List of Abbreviations and Sigils

a	ante	MMED	Michigan Middle English Dictionary
ad.	adapted from	n.	noun
adj.	adjective	N.E.D.	New English Dictionary
adv.	adverb	nOF	Northern Old French
AF	Anglo-French	Nth	Northumbrian
Angl.	Anglian	num.	numeral
art.	article	nWS	non-West Saxon
c	circa	OE	Old English
C	University Library Cambridge MS. Ii. vi. 40	OF	Old French
comp.	comparative	OHG	Old High German
conj.	conjunction	OI	Old Icelandic
D	Durham Cathedral Chapter Library MS. A.IV. 22	OIr.	Old Irish
dat.	dative	OMerc.	Old Mercian
def.	definite	O.S.	Original Series
dem.	demonstrative	OSw	Old Swedish
D.N.B.	Dictionary of National Biography	pa.	past
E.E.T.S.	Early English Text Society	pers.	person(al)
E.S.	Extra Series	P.G.	Patrologia Graeca
fem.	feminine	P.L.	Patrologia Latina
gen.	genitive	pl.	plural
ger.	gerund	P.M.L.A.	Publications of the Modern Language Association of America
imper.	imperative	pos.	positive
impers.	impersonal	poss.	possessive
ind.	indicative	pple	participle
indef.	indefinite	pr.	present
inf.	infinitive	prec.	preceding
interj.	interjection	prep.	preposition
interr.	interrogative	pret.	preterite
J.	R. Jordan, <i>Handbuch der mittel- englischen Grammatik</i> , Heidelberg, 1934	pron.	pronoun
L.	K. Luick, <i>Historische Gramma- tik der englischen Sprache</i> , Leipzig, 1921–1940	refl.	reflexive
L	Bodleian Library Oxford MS. Laud Misc. 104	rel.	relative
Lat.	Latin	S	Sidney Sussex College Cambridge MS. 74
masc.	masculine	Sc.	Scandinavian
MDu.	Middle Dutch	sg.	singular
ME	Middle English	subj.	subjunctive
MLG	Middle Low German	superl.	superlative
		T	Trinity College Cambridge MS. O. I. 29
		v	verb
		W	Westminster School Library MS. 3
		WS	West Saxon

Introduction

I. THE MANUSCRIPTS

This treatise is known to have survived in six manuscripts:

1. Westminster School Library MS. 3.
2. Trinity College Cambridge MS. O.I. 29.
3. Sidney Sussex College Cambridge MS. 74.
4. University Library Cambridge MS. li.vi. 40.
5. Bodleian Library Oxford MS. Laud Misc. 104.
6. Durham Cathedral Chapter Library MS. A. IV. 22.

II. DESCRIPTION OF THE MANUSCRIPTS

1. WESTMINSTER SCHOOL LIBRARY MS. 3¹

This is an octavo volume, written on vellum in three different hands of the first half (first quarter?) of the 15th century²; the second hand wrote ff. 181^r–204^v, the third hand ff. 205^r–the end; the pages are ruled and measure $7\frac{1}{2} \times 5\frac{1}{4}$ ins.; the text is in single columns with an average of 24 lines per page; the folios are numbered in pencil in a modern hand; there are three parchment fly-leaves at the beginning, the second of which (on the recto-side) bears the press-mark 10 top 17³; the parchment fly-leaf at the end contains some scribblings, among which occur the names Joshuah Siluester and An(?) Habock(?); there are 232 folios; ff. 72^v, 136 and 180^v are blank; f. 231^r has the following text: 'Amen

¹ The manuscript is described in H. R. Tedder's *Catalogue of the Old Library of Westminster School*, London, 1889, in Miss P. Hodgson's edition of *Deonise Hid Diuinite*, E.E.T.S., O.S., 231, p. xvi and in Miss C. R. Goymer's *A Parallel Text Edition of the Middle English Prose Version(s) of the Mirror of St. Edmund, based on the known complete manuscripts* (unpublished M.A. thesis of the University of London, 1962), p. xxxviii. All these descriptions are incomplete. See also N. R. Ker's forthcoming catalogue *Medieval manuscripts in British libraries: I. London*. Mr. Ker kindly sent me his description of the Westminster MS.

² Dr. Doyle describes the first hand as a 'cursiva formata anglicana', which could be as early as c. 1400. Miss Allen, *Writings Ascribed to Richard Rolle*, p. 248, dates this manuscript c. 1420.

³ This was the old press-mark, used in the library of Dr. Richard Busby (1606–1695), Headmaster of Westminster School, who, in his handwritten catalogue (which is still in the library) simply refers to the present codex as 'a manuscript'.

per Ricardo Cloos the wiche is owner of this bouke Anno 1472'⁴, with his device drawn underneath; the hand that wrote this inscription also wrote the poem (a relationship riddle in seven lines, beginning: 'Fay^r laydis I pray yow till me') on f.231^v⁵; most gatherings have catchwords; collation: 1⁸–19⁸ 20¹⁰ 21⁸–22⁸ 23² 24⁸–29⁸ 30⁴; the manuscript is wrongly bound: ff.221–228 precede ff.213–220; the binding is of the 15th century: wooden boards with brown leather, blind tooling on both sides, diagonal fillets with Oldham's stamp I.(3)⁶; originally there were two metal clasps, one of which is gone; initial capitals are blue with red ornaments; paragraph-marks are red, titles (if any) and most incipits are underlined in red.

Contents:⁷

1. f.1^r: A treatise on the Lord's Prayer. 'Here bigynneþ þe pater noster of Richard Ermyte'.
2. f.68^r: A meditation on the Ave Maria. 'Heyl be þow Marie'.
3. f.73^r: A treatise on the Ten Commandments. Inc.: 'Alle maner of men schulde holde goddis biddyngis'.⁸
4. f.88^v: A translation of Richard of St. Victor's *Benjamin Minor*. Inc.: 'A greet clerk þ^t men calliþ Richard of seynt victore'.⁹
5. f.103^v: An exposition of Psalm xxvi. Inc.: 'Hou men schulden be pacient in tribulacioun'.
6. f.105^r: No title. Inc.: 'How men þat beþ in heele schulde visite sekemen'.¹⁰
7. f.112^r: Þe chartir of heuene. Inc.: 'Eueryche wysman þat cleymeþ his heritage'.¹¹

⁴ Richard Cloos, or Cloce, may have been one of the churchwardens of St. Mary-at-Hill, London, during the years 1491–1493. His name appears frequently in the parochial accounts of that church between 1483 and 1502. See H. Littlehales, *The Medieval Records of a London City Church*, E.E.T.S., O.S., 125. I owe this reference to Miss Hodgson, *op.cit.*, note p.xvi.

⁵ Printed by E. Wilson, *Notes and Queries*, Sept. 1965, pp. 327–8.

⁶ See J. B. Oldham, *English Blind-stamped Bindings*, Cambridge, 1952, no. 1007.

⁷ This manuscript shares no less than eight items with MS. Bodley 938 (Sum. Cat.no. 3054): 2, 6, 7, 8, 11, 12, 14 and 18. Some of the pieces in this manuscript are probably of Lollard origin, see F. D. Matthew, *The English Works of Wyclif, hitherto unprinted*, E.E.T.S., O.S., 74, p. 204 (in connection with item 2), Th. Arnold, *Select English Works of John Wyclif*, vol. III, pp. 82, 188 and 204 (in connection with items 3, 11 and 12) and H. E. Winn, *Wyclif: Select English Writings*, p. xxxviii (in connection with item 12).

⁸ According to Miss Hodgson, *op.cit.*, note p.xvii, this is the common orthodox treatise. This view is shared by A. L. Kellogg and E. W. Talbert, "The Wyclifite *Pater Noster* and *Ten Commandments*, with Special Reference to English MSS.85 and 90 in the John Rylands Library", *Bulletin of the John Rylands Library*, Vol. 42, No. 2, March 1960, p. 365. At the end of this treatise is a four-line poem, written as prose, beginning: *ffor to kepe god gyue us grace these comaundementis ten*.

⁹ Ed. P. Hodgson, *op.cit.*, p.12ff.

¹⁰ Ed. C. Horstmann, *Yorkshire Writers*, ii, p.449ff.

¹¹ This treatise was printed by M. C. Spalding in *The Middle English Charters of Christ*,

8. f.115^r: A translation of chapter III of the pseudo-Bonaventuran *Meditationes Vitae Christi*. Inc.: 'Abowte þe glorious mayden of whom oure lord Ihesu crist took fleisch'.¹²
9. f.117^v: 'How lordis 7 housbondemen schulden teche goddis comaundementis'.¹³
10. f.119^v: 'Diliges dominum... þou schalt loue þi lord god of al þin herte'.¹⁴
11. f.121^r: 'Here bigynneþ a tretis of weddid men 7 wymen 7 of her children also'.
12. f.132^v: 'A schort reule of lyf for eche man in general 7 for preestis in special'.
13. f.137^r: 'Here bigynneþ a noble tretys of maydenhode'.¹⁵
14. f.153^r: No title. Inc.: 'I write to þee þis tretys in þese fyue schort chapitres'.¹⁶
15. f.163^r: 'þe ten comaundementis of god'. Inc.: 'It is writen in þe gospel of mathew'.
16. f.181^r: 'Here bigynneþ þe sermoun of seynt Edmound of pounteneye þat is clepid þe myrour of seynt edmound'.¹⁷
17. f.204^v: An enumeration of the 'sevene gostly werkis of mercy' and the 'fyue goostly wittis'.
18. f.205^r: No title. Inc.: 'In ilk a synful man and woman þat is boundon in deedly synne. ben iij wrecchednesses'.¹⁸
19. f.225^r: No title. Inc.: 'Þow þat lyst loue. helde þi eeren 7 heer of loue'.¹⁹

Bryn Mawr, 1914, pp.100–2. Miss Spalding mentions a large number of manuscripts on p.99, but does not seem to have known the Westminster MS. nor John Rylands Library English MS.85, where it occurs on f.64^r. The *Chartir of heuene* is often found by itself and forms part of *The Pore Caitif*. See Sister Mary Teresa Brady, R.D.C., "The Pore Caitif, An Introductory Study", *Traditio*, 10 (1954), pp.529–48.

¹² Ed. C. Horstmann, *op.cit.*, i, p.158 ff.

¹³ This treatise is also found in Edinburgh University Library MS.93, pp.174–79.

¹⁴ Ed. C. Horstmann, *op.cit.*, ii, pp.454–5.

¹⁵ According to Miss Hodgson, *op.cit.*, note p.xvii, this treatise also occurs in MS.Arundel 286, f.134^v.

¹⁶ This item follows the preceding one without any break. It has not been recognized as an independent piece by Miss Hodgson nor by Miss Goymer. Cf. MS.Bodley 938, f.196^r, where it forms the last part of *The Pore Caitif*.

¹⁷ For a detailed survey of all the editions of St. Edmund's *Speculum* in Latin, English and French see Mother Mary Philomena Forshaw, *The Speculum Ecclesie of St. Edmund of Abingdon*, (unpublished M.A.thesis of the University of London, 1964), p.18 ff.

¹⁸ This is Rolle's *Form of Living*. Ed. C. Horstmann, *op.cit.*, i, p.3 ff. and H. E. Allen, *English Writings of Richard Rolle*, p.82 ff.

¹⁹ This is Rolle's *Ego Dormio*. Ed. C. Horstmann, *op.cit.*, i, p.49 ff. and 415 ff., and Allen, *English Writings of Richard Rolle*, p.60 ff. It follows his *Form of Living* without any break and has been overlooked by both Miss Hodgson and Miss Goymer.

2. TRINITY COLLEGE CAMBRIDGE MS.O.I.29.¹

This octavo volume is written on vellum in a current hand of the 15th century²; the text is in single columns with an average of 43 lines to a page; there is one fly-leaf at the beginning; the number of folios is 118; they measure $7\frac{3}{4} \times 5\frac{3}{8}$ ins.; 36 of them have been numbered in pencil in a modern hand, the others are unnumbered; f.118^v contains the name Dns.Johannes Levell, an indication that this codex probably belonged to secular clergy; there are catchwords; collation: 1⁸ 2⁸ 3¹⁰ 4¹² 5⁸–14⁸; capitals and paragraph-marks are red; quotations, important words and most marginalia are encircled in red.

Contents:

1. f.1^r: Richard Rolle's *Commandment*. Inc.: 'þe comaundment of god oure lorde ihesu omnipotent'.³
2. f.8^r: A treatise on prayer, known as *Pupilla Oculi*. Inc.: 'Qualiter sit orandum'.⁴
3. f.18^r: A treatise on the Lord's Prayer. Inc.: 'Vnto his dere sister in god'.⁵
4. f.66^v: 'Here begynnez þe exposicioun in englyche tonge of þe gossPELL þe wilke þe prophete ysaie made of þe concepcioun of our lorde ihesu criste'.⁶
5. f.73^r: 'Hic incipit documentum Roberti Grosehede episcopi lincoln'. Inc.: 'þe worthi clerke Roberte Grosehede beschope of lincoln says in a sermone þat he made vnto þe Pope'.⁷
6. f.75^r: 'Hic incipit epistola sancti pauli de caritate'. Inc.: 'Saynte Paule þe holy apostole of criste ihesu in his epistele spekes of charite'.

¹ The description of this MS. in M. R. James, *The Western Manuscripts in the Library of Trinity College Cambridge, A descriptive Catalogue*, Cambridge, 1900–4, vol.III, p.33, is very incorrect.

² Skeat was of opinion that it belonged to the 14th century. See G. G. Perry (ed.), *Religious Pieces in Prose and Verse*, E.E.T.S., O.S., 26, p.xiii.

³ Ed. Horstmann, *op. cit.*, i, p. 61 ff., and Allen, *English Writings of Richard Rolle*, p. 73 ff. See also Allen, *Writings Ascribed to Richard Rolle*, p.252. This item as well as nos. 2, 4 and 8 have been wrongly described in James's *Catalogue*.

⁴ Miss Allen, in "The Speculum Vitae: Addendum", *P.M.L.A.*, xxxii, (1917), note p.153, says of this treatise: 'It shows the influence strongly of Richard Rolle'. For the verse on f.17^v see Brown's *Register of Middle English Religious and Didactic Verse*, I, p.253.

⁵ This treatise has not been recognized as an independent item by James, who looks upon it as part of the preceding treatise on prayer. It is written in the dialect of the Southwest Midlands.

⁶ At the end of this item (f.73^r) occurs the name Jone Voull. Miss Allen, *Writings Ascribed to Richard Rolle*, p.268, interprets it as Roulle(?), which is not likely, since the initials J.V. occur at the end of the first item (f.8^r).

⁷ The title is misleading. This item is probably attributed to Grosseteste because of the reference in the incipit. No mention is made of it in S. H. Thomson, *The Writings of Robert Grosseteste*, Cambridge, 1940.

7. f.77^r: 'þis is þe begynnynge of þe abbay of þe holye goste'.⁸
8. f.84^r: 'þus begynnes now here þo chartre of þe abbay of þe holy goste'.⁹
9. f.99^v: Richard Rolle's *Form of Living*. No title. Inc.: 'In ilke synnefule man or woman þat es bondene in dedely synne are thre wricchidnes vndirstande'.¹⁰

3. SIDNEY SUSSEX COLLEGE CAMBRIDGE MS.74.¹

This is a quarto volume, probably of the early 15th century; it is written on vellum in at least six different court hands; the folios, which measure 10¹/₈ x 7 ins., are numbered in pencil in a medieval hand; ff.146, 163 and 177 occur twice; ff.167, 179^v and 180 are blank; there are 210 folios in all; 29 folios are missing; the text is in single columns, with an average of 37 lines to a page; the binding is probably of the 18th century (identical blind-tooling on both sides); capitals are in blue with red ornaments; paragraph-marks are in red or blue (often alternating); in most items important portions of text are underlined or encircled in red. The manuscript was given by Dr. Sam. Ward (d. 1643), Master of Sidney Sussex College.²

Contents:

1. f.1^r: A collection of 54 Lollard sermons. Only a fragment of the first sermon is found on what is now f.1. This folio is partly covered by a piece of paper, with a text in a 16th century hand, attributing these sermons to Wyclif.³
2. f.143^r: A treatise on the Lord's Prayer. Inc.: 'To his dere sustre in god. goddes hondemayden'.⁴

⁸ James is wrong in saying that this treatise ends on f.101^v. *The Abbey of the Holy Ghost* was edited by Horstmann, *op. cit.*, i, p. 321 ff. and by G. G. Perry, *op. cit.*, p. 49 ff.

⁹ Ed. Horstmann, *op. cit.*, i, p. 337 ff. This item has been overlooked by James.

¹⁰ Miss Allen, *English Writings of Richard Rolle*, p. 84, speaks of an 'adapted copy'. In *Writings Ascribed to Richard Rolle*, p. 268, she is wrong in stating that this item starts on f.101^v. This would mean that it lacked the first chapter, which is not the case.

¹ Description in M. R. James, *A Descriptive Catalogue of the Manuscripts in the Library of Sidney Sussex College, Cambridge*, Cambridge, 1895, pp. 52-3; also in Bernard's *Catalogi Librorum Manuscriptorum Angliae et Hiberniae*, Oxford, 1697, Tomus I, part III, p. 103, no. 737. The treatise on the Lord's Prayer was overlooked here. Th. Arnold, *op. cit.*, p. xx, writes that this MS. 'conveys the impression of having been prepared by some poor parish priest for his own use'.

² On Dr. Ward see the D.N.B.

³ See E. W. Talbert, "A Fifteenth-Century Lollard Sermon Cycle", *University of Texas Studies in English*, 1939, pp. 5-30. Talbert is of opinion that this 'cycle must have been composed at the earliest ca. 1412' (p. 15) and that it 'represents an interesting and ingenious attempt to continue the preaching of Lollard doctrine after 1411' (p. 21). Unlike Owst, *Preaching in Medieval England*, Cambridge, 1926, p. 361, Talbert believes that these sermons are not by Wyclif, but by one of his followers (p. 15). Th. Arnold, *op. cit.*, p. iii, also rejects Wyclif's authorship.

⁴ The dialect is that of the Southeast Midlands.

3. f.168^r: No title. Thomas Wymbeldon's sermon preached at St. Paul's Cross in 1388. Inc.: 'Redde rationem villicacionis tue'.⁵
4. f.181^r: A treatise on the Ten Commandments. 'Hic incipiunt decem mandata dei'.
5. f.189^v: A treatise on the Ave Maria. 'Heyl marie ful of grace. þe lord is w^t þe'.
6. f.191^v: 'Six sermons in three different hands'. (James).

4. UNIVERSITY LIBRARY CAMBRIDGE MS.II.VI.40.¹

A duodecimo volume of the middle of the 15th century, written on vellum; the whole manuscript is in one very regular and current hand²; there are 224 folios, measuring $4\frac{3}{4} \times 2\frac{7}{8}$ ins.; f.222 is missing; all folios are ruled; the numbering is in pencil in a modern hand; there are catchwords and the collation is as follows: 1⁴ 2¹²–6¹² 7¹⁰ 8⁸–10⁸ 11¹²–20¹² 21⁶ (wants 4; 6 a pastedown); the text is in single columns with an average of 23 lines to a page; the manuscript was rebaked as recently as 1961; the sides have identical oval stamps (gold-tooling); the holes in the sides probably indicate clasps, which are now gone; capitals are blue with red ornaments; important portions of text are in red; ff.1^v, 2^r and 4^v have erasures³; on ff.97^v and 186^v appears the name Edmund Brampton and on f.224^r the name Annys Downs (Dawns?)⁴; the manuscript was owned by the Knyvett family of Norfolk, whose mark (Sed.63) appears on f.223^v and subsequently by John Moore, Bishop of Norwich (1646–1714).⁵

⁵ On this sermon see Owst, *op. cit.*, p.230 and Appendix V; also J. E. Wells, *A Manual of the Writings in Middle English, 1050–1400*, Fourth supplement, p.1266. On the quatrain in this sermon see Brown's *Register of Middle English Religious and Didactic Verse*, I, p.234.

¹ Described in *A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge*, vol.III, pp.538–9 (the whole codex is here attributed to Richard Rolle); in Bernard's *Catalogi Librorum Manuscriptorum Angliae et Hiberniae* (see the Cambridge University Library copy, vol.II, p.400); it is mentioned in Tanner, *Bibliotheca Britannico-Hibernica*, London, 1748, p.375.

² Possibly with the exception of the first item.

³ Dr. Doyle writes that under ultra-violet light f.1^v reveals the following text: 'Iste liber constat Agnette Dawn... (?) filie Thomas... Greue'(?), and that ff.2^r and 4^v bear the inscription: 'Iste liber constat domine Johanne Mouresleygh'. He also points out that there was a nun of that name in 1441 and 1460 at Shaftesbury Abbey (see J. Hutchins, *History and Antiquities of the County of Dorset*, London, 1774, ii, 18).

⁴ J. Foxe in *Actes and Monuments*, London, 1563, pp.1607 and 1608, mentions one Agnes Downs, of Colchester, who was accused of heretical views concerning the Eucharist in the year 1557. She may have possessed 'a book in English', like so many heretics in those days. Cf. Foxe, *op. cit.*, p.421, where he mentions the case of a widow who was burned for possessing a 'skrol' containing the Lord's Prayer, the Articles of the Faith and the Ten Commandments in English.

⁵ On the Knyvetts and on John Moore and his library see the D.N.B.

Contents:⁶

1. f.2^v: A Latin prayer to Our Lord. Inc.: 'domine ihesu criste qui videns ierusalem'.
2. f.5^r: 'Her bygynneþ an holy mater þe which is clepid xij chapiters'. Inc.: 'In the begynning and endyng of al good werkis'.⁷
3. f.75^r: 'Her folowip a tretis of parfijt loue'. Inc.: 'Dere frendijs 3e wote wele þis'.
4. f.76^v: 'Her bygynniþ a tretis of tribulacioun'. Inc.: 'Seynt Poule techiþ vs to be wilfully pacient'.⁸
5. f.95^r: 'Her bigynniþ a tretis of pater noster þe first chapter'. Inc.: 'To my der suster in god. godis handmayden'.⁹
6. f.191^r: 'A charter of remissioun'. Inc.: 'Euery wise man þat cleymiþ his heritage'.¹⁰
7. f.198^r: 'In þis tretis we are tauzt how we schul loue god on al wise'. Inc.: 'The comaundmente of god is þat we loue our lord'.¹¹
8. f.207^v: 'Her bygynniþ a deuout meditacioun of Ric.hampol'. Inc.: 'First þou schalt þinke how þis world is passing'.¹²

5. BODLEIAN LIBRARY OXFORD MS.LAUD MISC.104.¹

This quarto volume is written on parchment in a very regular court-hand of the mid-15th century; the size of the pages is 10x7 ins.; they are ruled and numbered in pencil in a modern hand; there are three fly-leaves at the beginning, the first two of paper, the third of parchment and two paper fly-leaves at the end; the number of folios is 44, the collation being: 1^a–4^b 5¹²; catchwords appear at the end of the first four gatherings; ff.1^r, 21^v, 42^v, 43^r and 44 are blank; f.1^v bears the press-mark G 79 as well as the names of the treatises contained in this MS.; in the right hand top corner of f.2^r is the inscription: 'Sum Guil.

⁶ In contents this codex is related to MS.32 at Longleat House, Wilts., belonging to the Marquis of Bath.

⁷ Ed. Horstmann, *op.cit.*, ii, p.72ff.; see Allen, *Writings Ascribed to Richard Rolle*, p.357.

⁸ Also in MS. Bodley 938 (Sum. Cat.3054).

⁹ Written presumably in the dialect of the central Southeast Midlands.

¹⁰ This is the *Chartir of Heuene*, see note 11, p. xii.

¹¹ This is Rolle's *Commandment*, see note 3, p. xiv.

¹² Ed. H. W. Robbins, "An English Version of St. Edmund's Speculum, ascribed to Richard Rolle", *P.M.L.A.*, xl (1925), pp.240–51. See Horstmann, *op.cit.*, i, p.219, who speaks of 'a partial translation in a very corrupted text'. See also Allen, *Writings Ascribed to Richard Rolle*, p.362, Miss C. R. Goymer, *op.cit.*, p.436 and Mother Mary Philomena Forshaw, *op.cit.*, p.205.

¹ Described in *Catalogi Manuscriptorum Bibliothecae Bodleianae*, part 2, Oxford, 1858–85, p.106; also by G. Holmstedt, *Speculum Christiani*, E.E.T.S..O.S., 182, p.lxxiiff.

Charcej'²; on f.43^v a 16th century hand has written in red ink: 'Ricardus Jhonson'; the manuscript is written in double columns of text, the average number of lines per column being 48; the volume is bound in brown leather and has identical coats of arms on both sides (gold-tooling); capitals and paragraph-marks are red, relevant portions of text are underlined in red.

Contents:

1. f.2^r: *Speculum Christiani*.³
2. f.22^r: A tract on the Lord's Prayer. Inc.: 'Dere Sister thou wotyste wyllle'.⁴

6. DURHAM CATHEDRAL CHAPTER LIBRARY MS.A.IV.22.¹

An octavo volume written on parchment in two hands; the greater part of the manuscript is written in a regular text-hand of the early 15th century, the second hand wrote pages 133, 134 and the last half of page 150; there is one fly-leaf at the beginning, which, on the verso-side, gives the contents of this volume; it also contains some scribblings and the names 'May Coperwhet' and 'John Coperwhet'; altogether there are 150 pages; the numbering is in pencil in a modern hand; there are catchwords at the end of most gatherings; pages 133 and 134 have been misbound and should probably follow page 150; page 132 is blank; all pages are ruled and measure $7\frac{1}{2} \times 5\frac{1}{10}$ ins.; there is an average of 29 lines per page; the text is written in single columns; capitals are in blue with red ornaments; a 16th century hand has written marginalia commenting upon and summarizing the text; the binding is of the 17th century²; the sides have blind-tooling with gold stamps of the Cathedral arms in the middle; the volume can be closed with a clasp; a marginal note by Thomas Rud on page 1 says: 'Liber Ecclesie Cathedralis Dunelmensis dono datus a viro reverendo Roberto Blakiston'.

² Holmstedt, *op. cit.*, p.lxxiii and the Bodleian Catalogue are both wrong in identifying this name as Chenei and Cherrei respectively. The reference is to William Charke, the Puritan divine and opponent of Edmund Campion. On Charke see the D.N.B. and J. Venn and J. A. Venn, *Alumni Cantabrigienses*, vol.I, p.324, neither of which contain any information on his activities as a collector of books and manuscripts. Mr. N. R. Ker informs me that among other manuscripts at one time owned by Charke there are MS.Laud. Misc.388, MS.Laud Lat.19, Trinity College Cambridge MS.B.2.17 and MS.B.3.24. The interested reader may further be referred to Dr. Rodgers of the Bodleian Library, who has a small card-index of owners, books and manuscripts in the Bodleian, which includes a number of Charke items.

³ This title is in red in a 16th century hand. This item was edited by G. Holmstedt, *op. cit.*; on the poetry in this treatise see Brown's *Register of Middle English Religious and Didactic Verse*, p.5.

⁴ The dialect of this item appears to be mixed; it is clearly Eastern, however.

¹ Description in Thomas Rud's *Codicum Manuscriptorum Ecclesiae Cathedralis Dunelmensis Catalogus Classicus*, ed. J. Raine, Durham, 1825, pp.72-3.

² Dr. Doyle thinks it is certainly local, possibly by Hugh Hutchinson (1665-1684).

Contents:

1. p.1: A treatise on the Lord's Prayer.³
2. p.98: 'Here folewip twelue lettyngis of *preier*'.⁴
3. p.105: No title. Inc.: 'Charite is a loue þat we schulden haue to god'.
4. p.116: No title. Inc.: 'þis þat sueþ was doon aftir þat Adam was caste out of paradij's'.
5. p.135: 'Several observations collected out of þe Scripture'. (in the hand of Thomas Rud). Inc.: 'It is writen in vj c^o of genesis'.
6. p.149: No title. Inc.: 'If ony man semeþ ony part of goddis lawe hard or heuy'. (in the hand of Thomas Rud).⁵
7. p.150: A series of jottings, partly illegible, beginning: 'þre þingis þ^r ben þat plesen to my spirit'.
8. Pages 133 and 134, which should probably come after page 150, contain a treatise to which the catalogue gives the title 'Of Prophecie'. It begins: 'þ^r ben þre maner of *prophecies* zeuen'.

³ This treatise is defective at the beginning besides lacking considerable portions of text elsewhere (see pp. xxv-xxvi). It is written in the dialect of the Southeast Midlands.

⁴ The same treatise is also extant in Trinity College Cambridge MS. O. I. 74 and MS. R. 3. 21, Bodleian Library MS. Laud Misc. 23, British Museum Cotton Titus D. 19 and John Rylands Library Engl. MS. 85. There is a Latin tract on the same subject in Emmanuel College Cambridge MS. 46.

⁵ This item follows the preceding one without any break. It is also found in Trinity College Cambridge MS. R. 3. 21, Edinburgh University Library MS. 93, British Museum Harley 2388, Cambridge University Library MS. Ff. vi. 31 and Ff. vi. 55, Glasgow University Library Hunterian MS. V. 8. 23 and V. 8. 15.

III. THE RELATIONSHIP OF THE MANUSCRIPTS AND THE CHOICE OF THE BASIC TEXT

It is far from easy to say anything with certainty about the interrelations between these texts. The relatively small number of manuscripts that have been preserved does not facilitate this task.

Of the extant manuscripts none can be looked upon as the author's autograph. Even a superficial examination clearly shows that they are all copies. It is also evident that none of them has been copied from any of the others. There is no evidence to show which of them is the oldest. They all belong to roughly the same period (early-mid 15th century); a more accurate dating within this period is impossible.

No attempt has been made to reconstruct a stemma. It might perhaps have been possible to set up a stemma for the group WSLT, but the reconstruction of a stemma for all the manuscripts would have to be based on a number of highly dubious hypotheses. Anyone who is at all familiar with the latest editorial methods¹ realizes how much care must be taken to avoid laying too much emphasis on or attaching too much importance to evidence which is in fact unreliable or even false. Nevertheless it is hoped that the following account, which is based on a full collation of all the known manuscripts, will offer some insight into what can be recovered of their genetic history, as well as justifying the choice of W as the basis for this edition.

Leaving D out of consideration for the moment, we can clearly distinguish two textual traditions, represented by the group WSLT and by the single manuscript C.

1. *The group WSLT*

There can hardly be any doubt that the members of this group derive from a common original. To start with, they share a fairly large number of agreements in error. Thus at 4/14–15 W reads: *Also, on oper halfe, euey maner of goode bat is, it is ouper worldly or goostly of goodis bat aren lastande*. From what follows it appears that the author distinguishes three kinds of *goodis* (*worldly*, *goostly* and *lastande*), so that *of goodis* is obviously a false reading for *or goodis*.

¹ See especially the introduction to Prof. G. Kane's edition of the A version of *Piers Plowman* (London, 1960) and Prof. E. J. Dobson: "The Affiliations of the Manuscripts of *Ancrene Wisse*" in *English and Medieval Studies Presented to J. R. R. Tolkien*, London, 1962, pp. 128–63.

However, S, L and T share this mistake, though S's scribe has made an attempt to emend the text by substituting *aftir* for *of*. C is the only manuscript that has the correct reading. At 17/38 WSLT read *In þe toþer poynt*, where the preposition is redundant. Again WSLT agree in error at 28/6: *And þat we in vs ne in noon opere creature loue noþing but God... þen haue we wonnen þree dere þingis*, where *þat* is no doubt a corrupt reading for *when*, which is only found in C. WSLT further omit the headclause at 40/27–28 (L omits a larger portion of text than W, S and T). C's reading is the only one that makes sense in this passage. These cases of agreement in error are typical examples of the kind of mistake that may be inherited from a faulty parent-manuscript, without ever being corrected, unless by an intelligent scribe.

Other examples of agreement against C are the following. Whereas WSLT mention five 'impedimenta orationis', C has as many as eight. WSLT describe the elephant as being afraid *whan he a mous seeþ* (14/17), where C has *whan he seeþ a mans face*. At 30/33–34 WSLT read: *þe rewme of God is vndirstonden on þre maneres*, but C distinguishes *fyue maneres*. The quotation at 43/23–24 is attributed to Jeremiah in WSLT, but C has Jerome. David, in his fight against Goliath, uses three stones for his sling (52/26), but C gives the number as five. One final example to illustrate the common origin of WSLT will suffice. They all contain the story of a lady who refuses to have her seven sons crowned kings on condition that she will survive them all. In C this story is quite different. The lady is now a widow, who encourages her sons to die bravely for God. There is no reference whatever to a coronation.

Despite their common origin the manuscripts of this group present considerable textual differences. A collation of these four texts clearly shows that there are two distinct lines of descent within this group and that their common ancestor cannot possibly be the only manuscript that is responsible for the texts as they have been preserved. It is necessary to assume the existence of at least two intermediaries, one for the sub-group WSL (for which see below), the other for T.

The main reason for assuming that T derives from a source that is independent of the WSL-tradition is that it avoids a number of errors shared by these texts. However, T differs from these manuscripts in various other ways. Its most striking feature is a peculiar tendency on the part of its scribe to expand his original wherever possible.¹ His method consists chiefly in the addition of short phrases and single words (due to his fondness of the rhetorical device known as 'amplificatio'), none of which improve the meaning of his original in

¹ This was also observed by G. G. Perry, *op. cit.*, p. xiii, in connection with another treatise in this manuscript: *The Abbey of the Holy Ghost*.

any important sense. A few illustrations will make this clear. At 3/23–24 the author writes that he wishes to explain the seven Petitions of the Lord's Prayer one by one *after þat God wole lizt my pore witt þoruȝ wissyng of his grace*. This T expands into *after þat gode Ihesu wil me graceȝ graunte 7 giue 7 also if þat he wil lyght my pore wyt þorough þe besy wyssyng of his endeles godenes 7 grace*. Another example is the following sentence at 8/18–19: *What doþ oure trewe leche, þat desireþ oure lijf 7 noȝt oure deef?* T's scribe expands this into *What doose þan oure trewe leche Ihesu goddes son of heuen þat alle tyme 7 whiles þat whe lyfe here in clennes of bodie 7 of saule sothely of his grete lordschippe he desires oure lyfe 7 neuer more oure dethe*. Examples might easily be multiplied; they occur on every folio. An interesting example of the kind of absurdity that T's scribe is capable of when expanding his original is provided by the following passage on f. 46^r, where the reader is urged to follow the example of the Virgin Mary, *in wham rested... thre woundurfull þinges. And þat es to saye þe godheed 7 þe manheed and virgynyte 7 moderhede*. It is interesting to note that this tendency to expand is not confined to this particular item of the manuscript. It was observed by Perry in connection with item 7¹ and also found in items 1 and 9 after a collation made by the present editor. T shares item 1 with Trinity College Cambridge MS.B.15.42 and item 9 with MS.B.14.38 in the same library. In both cases the versions in T were considerably longer.

T is further characterized by a large number of Latin quotations that are wholly or partly unique. Some correspond to a vernacular text in the other manuscripts, others complete a partial Latin quotation in W, S and L and others again have no corresponding text in the other manuscripts, either in Latin or in the vernacular. Many of these quotations in T are corrupt. Finally T omits a number of short passages that occur in WSL. However, they may be cases of unintentional omission due to homoteleuton.

From the foregoing account it will be clear that the peculiar state of the text in T is in the main due to its scribe, who was apparently in the habit of taking great liberties with his exemplars. That this did not lead to very happy results was to be expected of a careless copyist, which T's scribe no doubt was. Hence the text he produced is definitely inferior to the versions found in W, S and L.

1a. The sub-group WSL

It is possible to set up a sub-group WSL, the members of which probably derive from a common ancestor, of which T is independent. This appears in the first place from a number of agreements in error, the best example of which is found at 27/9–10: *As þis kyng in his halle his walles inne made*, which plainly

¹ See note 1 on p. xxi.

does not make sense. T has: *And afterwarde as þat it befell þat þe kynge in his halle his semely walkynge did make.* At 5/19–21 WSL twice share a passage which is quite unintelligible without the text supplied from T.

Many examples could also be given of correct readings shared by WSL against T. Thus at 12/8 they read: *if we... do his wille, þat for vs dyed on þe rode tree*, where T has: *þat for vs schedde his preciouise blode on þe gode frydaye.* At 29/17 W reads: *þe name of God is Ihesu Crist* (and so S and L), but T has: *þe naame of god is halonghede.* WSL agree with the Vulgate in reading: *Os quod mentitur occidit animam* (45/13), whereas in T we find: *Omnis homo qui mentitur occidit animam suam.* Also in reading: *video autem aliam legem in membris meis* (46/10–11) against T: *in membris carnis.*

Within this sub-group L exhibits a number of textual characteristics that clearly distinguish it from W and S. It omits the very beginning of the treatise: *To his dere sistir in God...* etc., and starts off at once with *Dere sister, þou wotyste wylle.* L has six additional cases of omission (apart from a very large number that are due to eye-slips), varying in length from a single sentence to about four folios. The longest omission occurs at f.35^v/b. It concerns a text (37/6–39/38) which deals mainly with *þe propre wille of man.* Another long omission in L is found at f.40^r/b, where *Therfor seythe Salamone* (50/2) is not, as in the other manuscripts, followed by a quotation, but by a text which bears no logical relation at all to what precedes.

L contains unique passages as well. They, too, differ greatly in length, but none of them is very important textually. The first addition (f.28^v/a.42–f.29^r/a.9) is an expansion of a short passage in the other manuscripts, which criticizes current fashions in dress. Its only interesting feature is that it is in rhyming lines, written as prose. The most interesting interpolation occurs at f.39^v/a, where the reader is warned against the wiles of the devil, who persuades him to stay up late at night, so that he is too tired to attend matins in the morning. In this passage the reader is once addressed as *Syr*. This is the only occurrence of the word *Syr* in L, which otherwise addresses the reader as *sister* throughout. Again L expands at f.41^v/a when discussing *lachesnesse* as the seventh evil arising out of *vnskilful penaunce*. The other manuscripts agree in mentioning only six evils. Nothing need be said about other additions in L. Like the passages referred to above, they cannot be said to contribute anything important to the text.

The omissions and additions are by no means the only features that differentiate L from the other members of this sub-group. Though these detract from the value of the text, L is chiefly spoiled by an enormous number of errors that are for the greater part attributable to its scribe. That he was extremely careless is obvious from scores of minor omissions due to eye-slips. This is a

common enough phenomenon in medieval manuscripts, but the number of cases found here is exceptionally high. His errors also often take the form of repetition. A more serious charge to be brought against L's scribe is that often he must have understood very little of what he was copying. This appears from the punctuation, which is very haphazard, but more clearly from the following examples, which speak for themselves. At f.24^v/a we find: *they haue hem yn here mowthe* instead of *they haue hony yn here mowthe*; at f.26^r/b: *Thys is repentaunce that god leyde on vs* instead of *Thys is penaunce*; at f.31^r/b: *he spekethe oure loue for to wynne* instead of *he sekethe* and twice on f.38^v/a: *I haue a kynge yn goddys law* for *I haue likynge* and *be we doughters to god* for *be we debtors to god*. An intelligent scribe would no doubt have made an attempt to correct his text in such cases. We need not be surprised that a great many Latin quotations do not make sense either. The best illustration is found at f.24^v/a: *Populus iste labiis me ignorat*.

By now it will be clear that L is a very poor text indeed. It has been shown that scribal inaccuracy and lack of understanding are chiefly responsible for the large number of errors it contains. It is also possible of course that a considerable portion of L's mistakes should be traced back to an intermediate copy, which was already far from perfect. However that may be, the text of L is far inferior to those of W and S, for which another sub-group may be set up.

1b. The sub-group WS

Textually these two manuscripts form a very close group. Since they avoid each other's errors, they cannot have been copied from each other, but there can be little doubt that they derive from a common ancestor, which must have contained a fairly accurate text. Unlike L and T these manuscripts do not contain any passages that do not occur elsewhere. It is true that both contain omissions, but nearly all of these are due to scribal carelessness (mostly homoteleuton) and consequently rather short. Agreement in error is again the most reliable evidence for their common descent. There are no fewer than ten clear cases. Thus at 13/8–9 Christ is referred to as *synful þat neuere serued peyne for to þole*. Again they agree in error at 24/18–19: *Ffor he loueþ nobing þe man ne chesip bifore anoper*, where L has: *ffor man louethe no thyng ne cheseþe before anoper*. Both texts omit *he* in the following sentence at 32/4–5: *be* (om. *he*) *what so euere he be and not in a passage at 39/3–5: Ne is it not þen for to trowe þat he þat Lord of mersy soply is called fro his owne childre here sustenaunce wol* (om. *not*) *wipholde?* The close interrelation between W and S is further confirmed by a group of at least 150 additional agreements against all the other manuscripts.

2. *University Library Cambridge MS. II.vi.40.(C)*

C differs from the group WSLT in a variety of ways. It is the only manuscript that is divided into chapters (twenty-three in all), a division which is rather arbitrary. Thus the fourth chapter begins right in the middle of a discussion of the *lettynges of preyer*. Secondly it is characterized by the complete absence of any Latin. There is no evidence to show why the Latin quotations in the other manuscripts are here given in the vernacular, but this might be due to the revisor having an audience in mind that was less educated or at least less familiar with Latin than that for which the original version was intended.

This manuscript contains a large number of passages that are not found anywhere else. Most of them are expansions of themes found in WSLT. A very long passage in C (ff.151^r–159^r), which deals with wrath, does not occur in WSLT, but is partly shared by D. In addition to this there are five other passages that C and D have in common. (For further information concerning the interrelations between these two manuscripts see below). As a result of all these expansions and interpolations the text of C is considerably longer than that of WSLT.

By far the most striking feature of C, which more than anything else distinguishes it from the manuscripts of the WSLT-group, is its phraseology. So thoroughly does it depart from the other manuscripts that it would be difficult to find two passages that are completely identical. The conclusion would seem to be justified that C represents an entirely distinct line of descent. Corroborative evidence for this is the fact that C avoids a number of errors shared by the WSLT-group (see p. xxi).

As was to be expected, certain correspondences were found between C and the members of the group WSLT (chiefly L and T). Although these were carefully examined, they were altogether too vague for any concrete relationship to be established.

C, though neatly written, is obviously a copy and cannot represent the original text of the revised version. Though its text is occasionally superior to that of the other manuscripts, it cannot possibly be looked upon as a successful attempt at revision. It has far too large a number of errors, especially in those portions of the text which it shares with D.

3. *Durham Cathedral Chapter Library MS. A.IV.22.(D)*

This is the poorest text of all. To start with, it is incomplete at the beginning, where it lacks an unknown but fairly large number of pages, corresponding to W ff.1–24^v. Portions of text have also been lost between the following pages:

16–17, 28–29, 48–49, 70–71, 78–79, 86–87 and 94–95. A comparison with the other manuscripts shows that here, too, a considerable part of the text has disappeared.

D would evidently merit no further comment if it were not an interesting conflation. D's text is clearly a mixture of the two textual traditions represented by C on the one hand and by the group WSLT on the other (see also the Appendix). There are passages in which the two traditions are completely merged and others where they are kept distinctly apart by the alternation of 'C'-texts and 'WSLT'-texts. This has often led to the same passage occurring twice, owing to the carelessness of the scribe, who repeats a passage from one exemplar immediately after copying exactly the same passage from another. The frequency of this kind of error has resulted in D's text being almost as long as that of the other manuscripts, despite the fact that large portions of it have been lost.

It is evident that D cannot derive directly from C, since it avoids C's errors (there are no fewer than thirty clear cases). Another striking feature that might be adduced as evidence is the fact that in passages, only found in C and D, D has quotations in Latin which in C occur in the vernacular. This might confirm the view expressed above that C is a revision. That both manuscripts probably derive from a common original appears from a number of shared agreements in error, the best example of which is found at C, f.140^r: *we preyen to our fader of heuen þat his reme come to him*.

The exact relationship between D and the group WSLT is difficult to establish. There is at least one clear case of agreement in error at 28/6, where all five manuscripts read *þat* instead of *when*. Upon the whole D would seem to be furthest removed from T. Much closer is the relationship between D and the group WSL. In all twenty-one unmistakable cases of agreement were found. Thus D shares the preposition *in* with WSL in a sentence where it should obviously be omitted (as is the case in T and C): *we ne schulen seche in noþing of þis worlde but oonly þe honour of God* (28/15–16).

Within the group WSL D shows fewer points of contact with L than with W and S. A group of twenty-four agreements between D and the group WS may be set up, some of which are agreements in error. Thus all three manuscripts omit the predicate in *suche men... þat hym* (L inserts *foryeten*) *for any goodis þat he to hem haf zouen* (25/28–30). However, D is closer to W than to any other manuscript of the group WSLT. The group of agreements between W and D is very large, if agreements in word order and vocabulary are included. If not, it nevertheless comprises thirty-six cases, of which at least six are agreements in error. D cannot possibly have been copied from W, however, since it does not contain all of W's errors. The only conclusion that seems

justified is that D, at least as far as part of its text is concerned, derives from a manuscript that must have been very close to W.

Surveying the above evidence, one cannot but arrive at the conclusion that this treatise has been preserved in manuscripts of very unequal value. As a result the task of choosing the basic text is to some extent facilitated. It is clear that D should be rejected at once. The fact that it is a conflation (and a very poor one at that) and the defective state of the text at various stages exclude this choice. C may be ruled out as well, though for different reasons. It cannot be considered a successful revision of the original version and contains far too many passages that are irrelevant. The basic text will therefore have to be chosen from the group WSLT. Of these four manuscripts L and T must be ruled out, both having been corrupted too much by scribal carelessness and inaccuracy to have much value. To choose between the remaining two texts is not difficult. Since W and S are so close and do not differ quantitatively, it is possible to determine their respective merits by simply counting the number of errors made in each. W then proves to be definitely superior to S, for which reason the former manuscript has been chosen as the basis for this edition.

IV. THE LANGUAGE¹

The linguistic part of the introduction to the text deals with five aspects: accidentence, syntax, spelling, dialect and vocabulary. These have not all been treated at great length, nor was this possible. Thus, for reasons of space, the syntactic features have been outlined as briefly as possible. Naturally this does not imply that the syntax of the text is considered to be of less importance than, say, its morphology. However, if accidentence and spelling have received what may, at first sight, look like a disproportionate amount of attention, it should be borne in mind that the modern approach to the study of Middle English dialects makes it very desirable for anyone who wishes to assess the dialect of a text to have a complete (or almost complete) survey of its forms and spellings. What is said under A and C below should consequently be seen as having an immediate bearing on section D, which deals with the dialect.

A. ACCIDENCE

Nouns

1. Number

Most nouns form their plural by means of the suffixes *-es* and *-is* (with hardly any difference in frequency): *aungeles*, *dayes*, *yueles*, etc.; *bookis*, *freendis*, *wordis*, etc.

The *-s* suffix is mostly found with words of French origin: *cardinals*, *lyouns*, *mountayns*, *prisouns*, etc. However, it also occurs in words of OE origin: *louers*, *lychams*.

The suffixes *-er* and *-re* occur in *childer* and *childre*.

The following plurals end in *-en*: *breperen*, *children*, *eyzen* and *izen*.

Mutated plurals are: *breper(en)*, *feet*, *fete*, *men* and *wym(m)en*.

Uninflected plurals are: *zeer* (beside *zeeris*), *maner* (in *al maner*), *pounde*, *scheep*, *sete* (beside *setis*), *setil* (beside *setils*), *ping* (in *ouer alle ping*) and *whyle*. *Hors* in *þe hors mouþ* (53/5) may be both singular and plural, but is referred to by a plural pronoun.

¹ As every form may easily be traced by means of the glossary, references to the text have been confined to a minimum.

2. Case

The genitive singular takes the suffixes *-es*, *-is* and *-ys*: *deueles*, *deuelys*, *mannes*, *lordes*, *lordis*, *worldis*, etc.

No genitive suffix is found in the following cases, all of them survivals of OE genitives: *soule he(e)le*, *my herte blood*, *þi herte eyzen*, *roode token* and *neddir kynde*. However, it is not always easy to distinguish between a flexionless genitive and a noun used attributively (cf. T. F. Mustanoja, *A Middle English Syntax*, p. 72 and further literature referred to there).

With the exception of *mennes* the genitive plural has no distinctive ending.

Apart from the genitival and plural suffixes there are no further traces of nominal inflexion, the only exception perhaps being the form *lyue*, which may be a survival of an old dative.

Adjectives

Degrees of comparison

The comparative and superlative are formed by means of the suffixes *-(e)r* and *-(e)st*: *fairer*, *lower*, *zonger*; *hyzest*, *noblest*, *worpiest*. The form *depper* points to a shortening of the stem-vowel.

The periphrastic comparative is found in *more fast*, *more parfyt*, a periphrastic superlative in *most comoun*.

The following irregular degrees of comparison occur: *bet(t)ir*, *moo*, *more*, *lasse*, *lesse*, *wers*, *wors*; *nexte*.

Adverbs

Adverbs are formed by means of the suffixes *-ly* and *-li* (the latter is rare): *feihfully*, *feihfulli*, *gladly*, *schortly*, *sopfastli*, *tendirly*, etc. The suffix is *-y* in *skilfully* and *sorewfully*.

Several adverbs have no distinctive ending: *brizt*, *depe*, *dere*, *longe*, *smal*, *wide*, etc. This also applies to adjectives in *-ly*, when used adverbially: *deadly*, *fleischly*, *grisly*, etc.

The degrees of comparison are formed by means of the suffixes *-(e)r* and *-st*: *hastilier*, *hizer*, *lower*, *quyklyer*, etc.; *soonest* (MS: *soonerst*).

Umlauted comparatives are *lenger* and *nerre*.

The forms *depper*, *sarrer* and *sonner* point to a shortening of the stem-vowel.

Occasionally the periphrastic comparative is found: *more openly* (*opunly*).

Irregular degrees of comparison are *bet(t)ir*, *best(e)*, *last*, *lesse*, *moost*, *more* and *most(e)*.

Articles

The definite article is *þe*, the indefinite article *a* or *an*, the latter spelling being used before vowels and *h*.

Numerals

Cardinal numerals:

one, oo(n), two(o), þre(e), foure, fyue, six(e), seu(e), elleuen, twelue, twenti (-ty), þritti, fourti, hundred (-id), þousande.

Ordinal numerals:

ffirst, first(e), þridde, ferþe, forþe, fifte, fifþe, fyfte, sixte, seuent, þousande.

Multiplicatives:

ones, twies, twyes, þries.

The suffix *-fold* occurs in *hundridfold* and *þousandfold*.

Pronouns

Personal pronouns

	Nominative	Oblique
Singular	1. <i>I, y</i> (once)	<i>me</i>
	2. <i>þou, þow</i> (rare)	<i>þee, þe</i> (rare)
	3. <i>he</i>	<i>hym</i>
	<i>sche, scho</i> (twice)	<i>hire</i>
	<i>it</i>	<i>it</i>
Plural	1. <i>we</i>	<i>vs</i>
	2. <i>zee, ze</i> (rare)	<i>zou, zow</i>
	3. <i>þei</i>	<i>hem, þem</i> (twice)

Compound personal pronouns

Singular	1. <i>myself</i>	Plural	1. <i>oureself, oureseluen</i>
	2. <i>þiself, þiselfe(n), þisilf</i> (once)		2. ———
	3. <i>hymself, hymseluen, hymsilf</i> (once)		3. <i>hemself, hemseluen</i>
	<i>hirsselfen, hirselve itself</i>		

Possessive pronouns

Singular	1. <i>my, myn</i>	Plural	1. <i>oure</i>
	2. <i>þi, þin(e)</i>		2. <i>zoure</i>
	3. <i>his, hys, hire</i>		3. <i>here, þeire</i> (once)

Myn, þin and *þine* are usually found before vowels and *h*.

Myn, þin, þyn, his, ouren and *oures* are used as independent possessives.

Interrogative pronouns

The interrogative pronouns are *who, what* and *which*. Interrogative *whom* does not occur in this text.

Relative pronouns

The relative pronouns are *whois, whom, þat, what* and (*þe*) *which(e)*.

Compound forms are *who so, what so, what...so euer(e)* and *whateuer(e)*.

Demonstrative pronouns

Singular: *þis, þat*

Plural: *þese* (usual spelling), *þes* (rare), *þees* (rare), *þoo, þo* (rare)

Siche, syche and *such(e)* are also used in the function of demonstrative pronouns.

Indefinite pronouns

The following pronouns and spellings occur: *aþer, ayþer, al, alle, anoþer, any, eny, ony, boþe, ech(e), ech(e)oon, echon(e), euery, no, non, noo, noon, nozt, not, nouzt, noþing, one, oon, oþer, oþere, oþers, oþir, somme, sum, summe, somewhat*.

Verbs

Present tense indicative

Singular 1. *-e* as a rule: *answere, aske, bihete*, etc.

A few forms are endingless: *put, say, se*.

2. *-est, -ist* (with the same frequency): *askest, becomest*, etc.; *acordist, comaundist*, etc.

3. *-eþ, -iþ* (the latter more frequent): *ariseþ, askeþ*, etc.; *answeriþ, biddiþ*, etc.

-þ occurs a few times: *saiþ, seiþ, sleeþ*, etc.

-es (-is) occur only in *harmes*, *sereues* (MS.: *serenes*), *styres* and *techis*.

- Plural 1. -e and -en are the usual endings (the former more frequent): *aske*, *turne*, etc.; *beren*, *bicomen*, etc.
-ip occurs in *askip*, *delitip*, *owip* and *vndirstondip*.
-n in *seen* and *seyn*.
No ending is found in *se* and *penk*.
2. -e and -en: *aske*, *zerne*, *pole*; *asken*, *maken*.
-yn (once) in *drynkyn*.
3. -e and -en are the usual endings: *aske*, *bicome*, *calle*, etc.; *chargen*, *comen*, *failen*, etc.
-ep and -ip are found about 15 times each: *ariseþ*, *boweþ*, *calleþ*, etc.; *acordip*, *assentip*, *folewip*, etc.
-yn occurs once in *kyndelyn*.
-n is found three times: *fordon*, *ouerdon* and *seyn*. No ending in *folew*.

Present tense subjunctive

- Singular 2. -e is the usual ending: *arise*, *bileue*, *dispende*, etc. No ending in *folow* and *wast*.
3. -e is the usual ending: *acorde*, *aforce*, *bihete*, etc. Several forms have no ending: *bryng*, *delyuer*, *glid*, etc.
- Plural 1. -e: *bigynne*, *birewe*, *biseche*, etc.
-en in *knownen*.
No ending in *fordo*.
3. -e in *vndirstonde*.
No ending in *prees*.

Imperative

- Singular: The usual ending is -e: *affye*, *biseche*, *calle*, etc. No ending in *croys*, *delyuer*, *festen*, *forgyf*, etc.
- Plural: -e: *biholde*, *folewe*, *preye*.
-ip: *sechip*, *trowip*, *wendip* and *wipstondip*. No ending in *folew*.

Infinitive

Most infinitives end in -e: *answere*, *bere*, *come*, etc.

Infinitives in -en are less frequent, but by no means rare: *beten*, *birewen*, *forzyuen*, etc.

Quite a few infinitives have no ending: *drynk*, *fast*, *put*, etc.

Present participle

Most present participles end in *-and(e)*: *gloand, goand, herand*, etc.; *bigilande, bowande, brennande*, etc.

Some present participles end in *-ing* or *-yng(e)*: *waxing; abidyng, bisechyng; berynge, louynge, stondynge*.

Gerund

The gerund ends in *-yng* (the usual ending) or *-ynge*: *clymbyng, comyng, desiryng*, etc.; *criynge, chaungynge, fiȝtynge*, etc.

Past participle

1. OE strong verbs

The usual ending is *-en*: *bounden, chosen, fallen*, etc.

The following endings are rare:

- e*: *bicome, holde, vndirstonde*.
- n*: *lorn, slayn, stoln*.
- ne*: *sworne, torne*.
- yn*: *betyn*.
- un*: *ȝouun*.

2. OE weak verbs and verbs of French and Scandinavian origin

The usual endings are

- ed*: *armed, called, demed*, etc.
- id*: *angrid, cursid, gederid*, etc.
- yd*: *bridelyd, fulfillyd, schewyd*, etc.
- ide*: *awondride, lettide, suffride*, etc.
- d*: *herd, leid, seid, told*, etc.
- de*: *herde, ledde, solde, spredde*, etc.
- t*: *ateynt, blent, brouȝt, lost*, etc.
- te*: *bouȝte, lefte, sente, wente*, etc.
- yde*: *preysyde, trespasyde*.
- ede*: *harmede*.

Much less frequent are

Very rare are the endings

The ending *-e* is found in *ouercaste* and *quyte*.

No ending occurs in *cast, kast* and *put*.

The past participle *clad* is from **clādd* (OE *clāþod*).

Preterite

1. OE strong verbs

Singular

1. no ending: *knew, spak*.
2. no ending: *knew*.
3. *-e*: *come, dranke, eete*, etc.
- no ending: *bigan, bond, chees*, etc.

Plural	1. -e:	<i>bicome.</i>
	no ending:	<i>saw3.</i>
	2. ———	
	3. -en:	<i>chosen, sawen, tobrusten.</i>
	-e:	<i>come, felle, helde, etc.</i>
	no ending:	<i>knew, saw3, stood, etc.</i>

2. OE weak verbs and verbs of French and Scandinavian origin

Singular	1. -de:	<i>seyde, schedde, tolde.</i>
	2. -(e)dist:	<i>settedist, suffredist, turnedist, madist.</i>
	-test, -dest:	<i>bou3test, madest.</i>
	3. The usual endings are	-ed: <i>answered, armed, called, etc.</i>
		-id: <i>askid, fastid, suffrid, etc.</i>
		-yd: <i>felyd, helyd, lokyd, etc.</i>
	Less frequent are	-de: <i>fedde, herde, preide, etc.</i>
		-te: <i>grette, lefte, sette, etc.</i>
		-t: <i>sent, went, bou3t, etc.</i>
	Rare are the endings	-ide: <i>coueitide, hatide, suffride, etc.</i>
		-yde: <i>3ernyde, trowyde.</i>
		-ede: <i>loked.</i>
	No ending occurs in	<i>cast, kest, lizt and set.</i>

Plural	1. -id:	<i>assentid.</i>
	-ed:	<i>loued.</i>
	-iden:	<i>departiden.</i>
	-edyn:	<i>passedyn.</i>
	-t:	<i>wrou3t.</i>
	2. ———	
	3. -ed:	<i>asked, called, folewed, etc.</i>
	-id:	<i>dispisid, liztid, walkid.</i>
	-yd:	<i>lettyd.</i>
	-de:	<i>seyde, wende, made, etc.</i>
	-den:	<i>preiden.</i>
	-ide:	<i>answeride.</i>
	-edyn:	<i>dispisedyn.</i>
	-t:	<i>went, wrou3t.</i>
	no ending in	<i>kest.</i>

B. SOME SYNTACTICAL OBSERVATIONS

An exhaustive survey of all the syntactic features of this text is obviously beyond the scope of this edition. In what follows, therefore, only a few important points have been dealt with, mainly those that are interesting from the point of view of present-day English syntax.

Nouns

1. Number

The plural is occasionally used of nouns that would only occur in the singular in present-day English: *heuenes* (passim), *giltis* (6/8), *loues* (11/7), *myrþes* (25/36), *myȝtis* (27/11), *harmes* (50/17).

The word *þing* sometimes remains unchanged in the plural: *ouer alle þing* (29/7). However, *ouer alle þingis* (39/32). The same is true of the nouns *zeer* (27/23, 34/6), *sete* (35/20) and *setil* (34/19). *Maner* does not take a plural suffix when preceded by *al*: *al maner of wisdam* (16/21–22).

In present-day English *þonk* (25/26) has no singular counterpart. *Richesse* has a plural *richessis* (21/19).

2. Genitive

Although the genitive of nouns denoting persons is by no means rare, the periphrastic construction with *of* is more frequent. The actual number of nouns that are used in the genitive is very limited, the most frequent among them being *God*, *Lord* and *man*.

The genitive of nouns denoting things is only found in a few collocations with *worldis*: *worldis goodis* (4/15–16), *worldis catel* (16/31–32), etc., and in *oure lyues ende* (13/16) and *þi flesschis wille* (45/22).

The so-called 'split genitive' is preferred to group inflexion: *þe kyngis sones of heuene* (11/23–24), *oure Lordis wille Ihesu* (37/15), *Saules armure þe kyng* (52/20).

The genitive is mostly used attributively, but it may occur without a head-word: *þou folewest þin owne wille aȝeins Goddis* (39/20–21).
for þen were þi lijf an aungelis ylyche (42/29–30).

Maner may be used appositively or be followed by *of*: *al maner yuel* (4/13), *euery maner of goode* (4/14). Note the appositive use of *syde* in *on euery syde þe stake* (48/7).

3. Gender

Upon the whole there is little deviation from present-day usage.

- Names of persons: *child* (25/3, 55/28) is masculine, *creature* (24/2, 24/29) both masculine and neuter.
- Names of animals: *olyfaunt* (14/12) is masculine, *faukun* (26/15) and *hors* (53/13) are neuter and *ele* (19/14) may be either masculine or neuter.
- Names of things: *hooly writt* (6/10), *preyer* (10/32), *broond* (28/32), *pricke* (42/30), *conscience* (43/35) and *inwitt* (44/7) are masculine; *fleisch* (32/19, 32/22) and *body* (55/4) are both masculine and neuter; *soule* (40/27, 40/33, 40/37) may be referred to by *he*, *sche* and *it*.

In a great many cases the non-existence of the pronoun *its* makes it impossible to determine the gender of a noun.

Adjectives and Adverbs

Comparison

In the case of most adjectives the choice between the periphrastic and the inflectional construction is determined by the same factors as in present-day English. Occasionally, however, suffixes are used where a periphrastic construction would now be preferred or vice versa. Examples are: *stalworpest* (14/17), *more fast* (48/12), *more dere* (20/33). *Worpi* forms its comparative periphrastically: *more worpi* (20/34), but its superlative by means of a suffix: *worpiest* (34/19).

The comparative is used instead of the superlative when the reference is to two persons: *his zonger sone he made his heyr* (18/15).

The superlative is found with the preposition *ouer* in: *Pou3 þis beste ouer alle oþer stalworpest be* (14/16–17).

Monosyllabic adverbs form their degrees of comparison by means of suffixes: *sonner* (38/5), *hizer* (50/37), *soonest* (34/23). Polysyllabic adverbs may use periphrasis, as in *more opunly* (21/25), but inflection is more frequent: *openlier* (3/6), *hastilier* (5/33), *quyklyer* (24/38), *stalworþlier* (48/9).

Articles

Any survey of the rules that govern the use of the articles in this text is bound to be both incomplete and unsatisfactory. Therefore only a few quotations will be given below, illustrating the deviation from present-day usage, both in the use and the omission of the articles.

Definite article

he 3af his owne sone to þe deef (16/12–13).
Hym þou callest þi broþer þat haþ þe fleisch of þe same fadir (20/29).
Ffor as þe gold is preued (47/35).
As wynd doip to þe cole (10/30–31).
And... went hym to ryuer (26/4).
þis holy man wente out of cuntre (44/19–20).

Usage is by no means stable, however. Cf.:

He haþ þe fleisch fourmed to þe liknes of man (21/27–28).
Who fourmed þat fleisch into liknes of man? (21/32–33).

Indefinite article

3yue hem to sobrenesse, þat vertu is grete (18/19–20).
settiþ hem alle on rowe (43/36).
þat ioye þat neuer schal haue eende (33/3).
I am nozt in as moche dettour (46/28).
he schal not þat day good iourny make (51/23–24).

Here, too, there is a great deal of wavering, especially after *as* and *such*:

þen haþ God zeuen þe fleisch to þe soule as a wyntir roobe (15/18–19).
þis Lord gyueþ vs here for þis wyntir oure deedly body as wyntir robe (15/26–27).
When þe name of [God on] such maner is confermed in vs (28/7–8).
on suche a maner þat we hym so loue (30/24).

Numerals

‘Thousand’ may be followed by an of-adjunct:

he fedde fyue þousande of men in wildirnesse (29/27).
Sum day steize to eche þat noumbre elleuen þousande of virgynes (34/9–10).
but:
þat was fyue þousande zeer two hundrid 7 þritti (34/5–6).
it ne is no day in þe zeer þat fyue þousande martris [ne] haue for Goddis loue here blood schedde (34/11–12).

Pronouns

Personal pronouns

One of the most striking peculiarities of Middle English pronominal syntax is the so-called pleonastic use of the personal pronouns. It is very common after relative clauses. The noun to which the pronoun refers is mostly either the subject or the object of the sentence (cf. F. Th. Visser, *An Historical Syntax of the English Language*, Part I, Leiden 1963, pp. 56, 58 and 518):

*A þeeƿ þat is ouertaken wiþ þefte... he felip (5/26–27).
God þoruȝ þis word he ȝyueþ vs to vndirstonde (15/13–14).
alle þingis þat comen to man, þei comen þoruȝ good wille (28/9–10).
likynges 7 ȝernyngis, holde hem at home wiþ þee (5/10).
þe hye he can ouercaste 7 make hem lowe (27/36–37).
it is for to trowe þat his owne childre... he wole hem cloþe (38/10–12).*

The noun may also follow the pronoun:

*Fforþi is it wel called Ihesu Crist Maries sone þe name of God (29/31–32).
riȝtwys lore it is to vs alle Cristis holy werkis (36/30–31).*

In the following quotation the pronoun refers to a noun that functions as the indirect object:

whanne þe leche to þe seke grauntiþ hym al his wille (8/27).

The pronoun may also refer to an infinitive, to another pronoun or to a clause:

*To kare for þe body... to Goddis childre noȝt it bisemeþ (38/13–14).
Þei þat wiþ suche ydil þouȝtis preien, þei haue hony in here moupes (9/17–18).
And þis it is þat he spekiþ þoruȝ þe prophete Jeremye (43/22).*

A preposition + the oblique form of a personal pronoun is sometimes preferred to a possessive pronoun, especially when there is an objective relation between pronoun and noun:

*to worschipe of me al þis is wrouȝt (27/16).
as sone as we leue þe loue of hym (11/21).*

However, there is no such relation in:

þere þei dwellyng made, abidyng þe tyme of hym (34/6–7).

The simple personal pronouns are often used reflexively. Examples are superfluous, but note:

sone he took his leeue and, þankand hire, went hym to ryuer (26/4).

The pronoun *it* is frequently found where present-day English would use *there*:

Ffor it is in no creature goodnesse (24/21).

But it is anoþer maner flize envenemows (41/32–33).

He tellip þat it was an hooly man (44/17).

Note the use of *it* in:

Fforþi it is to do as Dauid dide (52/18–19).

Compound personal pronouns

These pronouns are used reflexively as well as emphatically. When emphatic they may be used without a personal pronoun:

al þat vs nedip he wot bettir þan oureseluen (3/31–4/1).

he... is nouȝt enchesoun of myn angre but myself (47/16–17).

Possessive pronouns

The dependent as well as the independent possessives are mostly used as in present-day English.

The relation between pronoun and following noun is usually subjective, only rarely objective, as in:

what so we se... al we moten ordeigne it to þi knowyng (4/24–25).

Note the omission of the possessive in:

But peraventure sum man þenkip in herte (6/16).

alle þoo þat haþ ire 7 wrapþe in hertis (10/23).

oon of þat cyte... called hym to house (17/24–25).

The use of a preposition + personal pronoun instead of a possessive pronoun is remarkable in:

þere þei dwellyng made, abidyng þe tyme of hym (34/6–7).

Interrogative pronouns

Who and *what* are used as in present-day English. *Which* is only used once as an interrogative pronoun, without any selective meaning:

Now is it... for to se which is þe name of God (23/15–16).

Demonstrative pronouns

Modern usage would use the definite article instead of a demonstrative pronoun in the phrase *Pat oon... þat oþer* (23/26–27).

The following is an example of the pleonastic use of *þat*:

A bee þat fyndiþ hony in eche floure þat in erbere groweþ (41/27–28).

‘Such’ is used substantively with reference to both persons and things:

Of siche þen spekiþ oure Lord (9/19).

Suche turne here good into yuel (28/23–24).

þorouȝ suche as þei sawen hym do (29/30–31).

And many beþ þat of suche taken ouer here myȝt (52/29).

ffynde me suche as was abbot Thimothee (53/17–18).

Note the use of ‘such’ in certain groups:

while þei amonges hem hadde siche oon to fere (18/34).

þat are to many suche now in þis world (38/8–9).

he þat vnwysely wakiþ... or oþer suche werkis doiþ (50/23–24).

if þere any suche be now (53/19).

Pronominal adverbs, such as *heraftir*, *herof*, *þerby*, *þerinne*, usually take the place of prepositional groups with a demonstrative pronoun.

Relative pronouns

By far the most frequent relative is *þat*, which is used anaphorically with reference to both persons and things, singular and plural, in continuative as well as restrictive clauses. Examples are not necessary.

Relative *þat* may be used after antecedents qualified by ‘such’:

suche þingis þat þei schulden not aftir haue preide (7/27–28).

he stireþ þee suche dedis to don þat þou þiself... hatist (42/33).

As an independent relative *þat* occurs by the side of *þat þat*:

þou woldest... vndirstonde þat þou preiest wiþ mouþ (3/17–18).

vndirstondynge hem wantiþ in þat þat þei preie (3/11).

When independent, *þat* may be preceded by a preposition (with anaphoric *þat* the preposition always has post-position):

But he þat wole... spede of þat he... askiþ (4/31–32).

In the following quotations modern usage would require *what*:

But ȝit, þat wers is (9/28).

þis is þat Job seiþ to oure Lord (15/16–17).

Note the following remarkable construction with *þat*:

wiþstonde we oure owne wille in al þat it is aȝeyns his (39/10–11).

The phrase *as he þat* (cf. A. A. Prins, *French Influence in English Phrasing*, Leiden, 1952, p. 59) has a causal connotation:

þouȝ al he vngilty were, as he þat neuer synned (13/7–8).

When Carpo aȝeyn com and sawȝ þis, as he þat sorewful was (44/22–23).

Relative *which(e)* is very rare. It is usually independent. Modern English would have *what* in:

And so he techiþ vs... whiche we schulden be (22/28–29).

to proue þerwiþ which þei ben þat hym wole not loue (27/3–4).

Dependent *whiche* may be selective:

whiche twenty þat myȝt fulfille þat benche... þei schul lyue (34/22–23).

The group *þe whiche* may be used dependently as well as independently. Its dependent use (especially in cases where the antecedent is repeated) is very striking in this text:

þre þingis we felen in vs... þe whiche þingis aren þese (13/38–14/1).

when þe noumbre is fulfilled... þe whiche noumbre is certeyn (34/1–2).

There is no relative pronoun (or conjunction) in:

as in werkis of penaunce he stireþ summe to do (49/4).

vnto þe tyme he þoled deef (13/7).

alle þe synnes þat þou hast don siþ þe first tyme þou born was (43/35–36).

Antecedents denoting time, as in the last two examples above, may also be followed by *when* or *þat*:

at þe tyme when Crist steȝ vp to heuene (34/3).

he askiþ noȝt ellis but þat we... birewe al þe while þat we yuel wrouȝt (47/8–9).

Indefinite pronouns

Oon (one) may be used as a noun pronoun in the meaning of 'somebody':

oon of þat cyte... called hym to huse (17/24–25).

he turned one out of misbileue (44/18–19).

Also in the meaning of 'one thing':

*oon I saye wiþ þe mouþ 7 anoþer I þenke wiþ my herte (45/11).
ouer alle oþer þen is þer oon þat wondirfully greueþ (56/10–11).*

Noon used as a noun pronoun means 'nobody':

for in þoo werkis... noon wole preue what he may do (15/5–6).

Noon is also used dependently, often in combination with *oþer*:

*It is noon so harde herte þat it ne auȝt to melten (11/35).
when þi resoun... haþ noon oþer kyng, noon oþer gouernour (31/6–8).*

Noon may follow the word it qualifies:

*Suche play in þis faukun... he fonde, þat in oþerwhat likynge had he noon
(26/5–6).*

Any occurs as a noun pronoun in the sense of 'anybody':

*sche hadde more of grace þen any þat euer... was born (20/18–19).
if any misseip þee, holde þi soule on hiȝ (47/24–25).*

Alle has front-position in:

of alle vs onely he it askeþ (25/7–8).

Ayþer is used in the sense of 'each of the two' in the group *ayþer oþer*:

*þe more þat þei haue..., ayþer loueþ oþer þe lesse (21/17–18).
aiþer oþer for to saue deef wolde þole (21/19–20).*

Oþer is used as a noun pronoun with reference to both persons and things:

*þis preier ouerstizeþ alle oþer (3/25).
þi hele 7 þi socour ariseþ of me, ȝhe 7 of noon oþer (5/25).
ffor of oþer he is called William (23/20).
echon striueþ wiþ oþer (14/40).*

Oþers is probably a genitive singular in the quotation below. According to Mustanoja, *op. cit.*, p. 216, the plural with -s is not used until the 16th century (but see N.E.D., s.v. *other*, B, 6b):

werkis þat aren don... for to lese oþers goodnes (17/17–18).

Anoþer may be used as a noun pronoun in the meaning of 'something else':

*anoþer I þenke wiþ my herte (45/11).
anoþer is for to assente (46/1).*

It may also occur before an adjective:

his good lord wole ȝyue hym anoþer newe (15/22–23).

Man and *men* are regularly used in a function similar to that of an indefinite pronoun:

if it so bitide þat man askep erþely goodis of God (9/8–9).

þe fyfte is þat man desireþ not hertily þat he in preyer askep (10/25).

So nedeful is þis vertu þat charite men calleþ (16/19).

ȝif I me wrappe for anyþing þat men seyn or don (47/15–16).

The Verb ¹

I. Syntactical units with one verb

1. Verb and subject

The so-called 'impersonal' construction is fairly frequent. All the verbs used in this way are listed in the quotations below.²

nozȝt forþi vndirstondynge hem wantiþ (3/11).

al þat vs nedīþ he wot bettir þan oureseluen (3/31–4/1).

Wherfore me þinkīþ I tyme my tyme (6/18).

newe lawe 7 newe lore hym is nede to haue (13/23–24).

ete 7 drynk, bittir 7 wyk, þouȝ hym wlatide (14/30–31).

ne dide he neuere þing þat hym so sore birewyd (18/16).

Ne þurt hym noþing bisy be (19/31).

and vs auȝte holde more dere... [þis broþerhed... (20/33–34).

Here bihoueþ þee nedly to answee (21/34).

þat hym wolde not knowe whiles hem was wel (25/30–31).

grete sorewe... vs oweþ to haue (31/30–31).

hem were leuer fro hym hem to hyde (35/5).

of erþely þingis nedely must vs haue (38/36).

þee loþiþ þin owne liȝf (44/1).

bettir me were to holde me stille (45/16–17).

¹ The treatment of the verb is partly based on F. Th. Visser, *A Syntax of the English Language of St. Thomas More*, Parts I–III, Louvain, 1946–56, and on the same author's *An Historical Syntax of the English Language*, Part I, Leiden, 1963. I have not been able to make use of Part II, published in 1966.

² Some of these verbs are accompanied by a pronoun or a noun in the zero case. See Visser, *An Historical Syntax*, p. 24.

me þar not but if I wole assente to hem (46/3).

Me hungrēþ, I ʒerne aftir mete (54/36).

Me þurstiþ, I ʒerne aftir drynk (54/36).

In some of the above cases there is also a 'personal' construction (cf. W. van der Gaaf, *The Transition from the Impersonal to the Personal Construction in Middle English*, Heidelberg, 1904, §§149 and 177):

it biloukeþ al þat we haue nede of (4/2).

þen owe we for to lowe vs (23/9).

The unstable character of the construction appears from the combination *oweþ þow* in:

Hem oweþ þow þi breþer for to holde (20/30).

The subject is occasionally omitted in cases where it may easily be inferred from the context, especially in a series of coordinate sentences:

Or myȝt haue made vs... a toode (11/31–32).

And dyd ouer oure desert (11/33).

Ffor a gederyng of his freendis frely haþ made setis (35/7–8).

if he hool be hym hungrēþ and ʒerneþ mete to haue (40/21).

As in present-day English the subject is but rarely expressed in commands, requests and exhortations:

Lord, þou ʒyue vs [oure] echedayes foode (4/17).

And wite þou wel forsoþe (11/7).

Preye ʒe aftir þoo þingis þat ben aboue (8/32).

folewe ʒee not þe ʒernyng of ʒoure fleisch (54/31).

In a few cases modern usage would insert formal *it* or *there* as a subject:

ʒ bisouȝt hym..., ʒif his wille were (26/10–11).

So ne ys no more [certeyn] token of goostly deēþ, as is when... (8/27–28).

And þouȝ peril be in euery hasty rennyng (50/35).

So many beþ þat... And many beþ þat... (52/27–29).

The frequent repetition of the subject in the form of a pronoun has already been discussed together with the personal pronouns. See also the personal pronouns for the use of *it* where modern usage would require *there*.

2. Verb without complement

The absolute use of the verbs in the following quotations deserves notice:

releef þat lefte of þe feestyng (29/29).
7 zit oure weele schal neuer mys (32/14–15).
for peyne ne sorew wolde I nozt lette (45/1).
þe fleische waxiþ seek 7 þe spirit dulleþ (50/24–25).
Ffor 3if God wolde, al þat is worþid to nouzt (24/1).
it auzt to make hym in loue to melte 7 worþe al to teeres (26/27).
he seep redily greiþed þe peyne þat he schal to (5/29–30).
if þei oute schulen... hem bihoueþ be drawen out (19/13–14).
þat name þat proprely schulde be to a fole (24/14).
many ben of vs to þat heuenly felawship (34/14–15).
Ne wolde he sparen (15/38–16/1).
þat recchiþ not where þei bicom (31/36).

Some verbs are used both absolutely and with a complement:

And if we wil þen vmþenke (31/22–23).
of his grete mersy and we vs wolde vmþenke (47/4).
þe peyne of helle 3if we mistake (33/27–28).
þou3 we haue neuer so ofte mystaken vs (47/6).

3. Verb with complement

The following quotations exemplify verbal complements that differ from modern usage in the use or non-use of a preposition:

Goddis izen ben euere on þe riȝtwise and his eeris listenande his preieris (7/24–25).
he comaundiþ to his aungels of heuene (6/35).
þat þou may bettir vndirstonde of þis broþerhed (21/25–26).
seynt Ignace, þat answerid to þe tiraunt (29/37–30/1).
yuel semeþ it vs (30/18).
Ffor when man lokiþ his filþe (48/26).
þe first þing... is honour of þe persone to whom he serueþ (49/18–20).
bisechyng to þe fadir of heuene (9/10).
but:
we biseche God of þingis þat... (8/5).
þe pore þat cryeþ to hym aftir helpe (10/10).
but:
þe hastilier mercy he crieþ (5/33).

þat preiden hym aftir suche þingis (7/27).

but:

forzyuenes... he biddiþ vs preye (47/9–10).

we ne may to þat ioye wyne (35/30).

but:

if þou þis mekenes... mayst wyne (48/32).

I biseche hym of his mercy (42/25).

but:

7 biseche hym mercy (43/14).

forzyue me my synnes (45/7).

but:

as I forzyue to þoo þat haue trespasid azens me (45/8).

The reflexive object would nowadays be omitted in:

idil þouztis and foule, þat we delitiþ vs inne (9/14–15).

whan God... deynd hym to make vs to his owne liknes (11/26–30).

for we feyne vs 7 turne oure bak vpon þee (15/4–5).

and, þankand hire, went hym to ryuer (26/4).

The direct object would now be suppressed in:

suche dedis... þat þou... hatist 7 knowest it for yuel (42/33–34).

The direct object may be omitted when it can be inferred from the context:

what so zee asken..., trowiþ stedfastly 7 ze schal haue (6/31–32).

it kyndeliþ þe preyer 7 quykeniþ (10/31–32).

þat harmeþ hem more 7 lettiþ in batayle (52/16–17).

Note the use of *can* and *may* as notional verbs:

þat no þonk kun hym of his good dede (25/25–26).

kyng of heuene, þat alle myztiþ may (34/36).

Will may be followed by a complement in the form of a clause:

I wil þat zee... drynkyn here of my cuppe (7/34–35).

he wol þat man zyue his body to penaunce (15/14).

þe dedis þat God wold not þat þou didist (43/4–5).

The so-called ‘cognate’ object is rare:

oure synnes þat we haue synned aʒeyns hym (42/20).
alle þe fallis þat he falliþ in þis deadly lijf (43/26–27).

The copulas *be* and *bicome* + *dead* are used in the sense of ‘to die’:

Alle þat deade were to þe tyme þat Crist roose to lyue (34/5).
ʒif þat ʒichande pricke... were bicomen dead (42/27–28).

A copula may be omitted when it has been mentioned before. Note that in the first quotation a plural verb would be required, whereas the form that precedes is in the singular:

Als sone is doom of deef ʒyuen vpon vs 7 þe turmentoures of helle redy (5/35–36).
Goddis ʒen ben euere on þe riȝtwise and his eeris listenande his preieris (7/24–25).

The following collocations deserve special attention:

- | | |
|----------------------------|---|
| <i>calle home:</i> | <i>calle þin herte home (5/9).</i>
First quotation in N.E.D.: 1526. |
| <i>holde at home:</i> | <i>likynges 7 ʒernyngis holde hem at home (5/10).</i>
Not recorded in N.E.D. |
| <i>take doom:</i> | <i>A þeeþ þat is... ledde forþ to take his doom (5/26–27).</i> Not recorded in N.E.D. First quotation in MMED: 1430. |
| <i>make lettynge:</i> | <i>but if þe mercy... lettynge make (6/1–2).</i> Not recorded in N.E.D. |
| <i>don in liknes of:</i> | <i>Þe which goost... dyd hym in liknes of a pilgrym (17/21–22).</i>
Not recorded in N.E.D. |
| <i>festen likyng in:</i> | <i>festen not þi likyng in noþing þat takiþ eendyng (41/2–3).</i>
Not recorded in N.E.D., nor in MMED. |
| <i>spede of:</i> | <i>he ne may... certeyn hope haue of his preieres for to spede (7/19).</i> First quotation in N.E.D.: 1400. |
| <i>setten in ensauple:</i> | <i>þou settedist hem in ensauple to alle (22/24–25).</i> Not recorded in N.E.D., nor in MMED. |
| <i>stonden aʒeyn:</i> | <i>suche þingis... þat his herte stondiþ aʒeyn (8/12).</i> First quotation with this meaning in N.E.D.: 1551. |
| <i>take to yuel:</i> | <i>take it not to yuel þat I do (26/19).</i> First quotation in N.E.D.: 1430, but with different preposition: <i>Take it not in euel.</i> |
| <i>take wreche on:</i> | <i>Fforþi schulde I take wreche on myself (47/17).</i> N.E.D. only has examples with <i>take wreche of</i> . |

- make tokenyng to:* *Who so to þis childe his tokenyng wole make of þe sonne* (33/21–22). Not recorded in N.E.D.
- make rekenyng:* *rekenyng to make of alle þe werkis þat þei han wrouzte* (35/1–2). First quotation with this meaning in N.E.D.: 1599.
- putten to peril:* *þat aren... bolde to putten hem to peril on se* (14/19–20). Not recorded in N.E.D.
- turne þe bak vpon:* *we... turne oure bak vpon þee* (15/4–5). First quotation with this meaning in N.E.D.: 1605.

4. The present tense

Differences with present-day usage are slight, but in a few cases the present tense would now be impossible:

- if I herewiþ hadde no charite, I am nouȝt worþ* (16/23–24).
Waylowey, þat we schul so be bounden to oure... breþeren (22/6).
þis kyng þat spoken is of (34/35).
þouȝ þei hadde it sworne, may þei it not forsake (35/2–3).

Subjunctive¹

The present subjunctive may be used in main clauses as well as in various kinds of sub-clauses when there is some implication of modality:

- þi name be halewid* (4/24).
he þat wole preie... do þe biddyng of þe wyseman (4/31–32).
riȝt it is þat God wiþstonde hym (7/21).
We preien hym þat his rewme come to vs (32/37).
and we... noþing do þat be aȝeyn his wille (30/25–26).
And þouȝ peril be in euery hasty rennyng (50/35).
but good, if þere any be, it is of God (12/31).
Now may sum man aske wher God haue any oþer name (23/17–18).

In most of these cases the indicative is also used, though the subjunctive is definitely more frequent. The two moods are occasionally found side by side:

- Ffor þouȝ þou falle... 7 efte art fallen* (43/11–12).
Or if he do bodily werkis... or wastiþ hymself (16/34–35).
Ȝif any... cure of mannes soule vndirtake or holdiþ it (32/4).
but if he hymself laye hym down... or in erþe falliþ (47/23–24).

¹ F. Th. Visser suggests the term 'Modally marked form' in "The Terms *Subjunctive* and *Indicative*", *English Studies*, xxxvi (1955), pp. 205–8.

5. The preterite

The preterite is mostly used as in present-day English. It may occur in the same kind of context as the perfect. Cf.:

þat oon special preier þat Ihesu Crist haþ tauzte vs (3/21).
Ihesu Crist hymself it made 7 tauzte it vs (3/26–27).

In the following quotations the preterite would now be replaced by verbal groups with *has (had)* + past participle or *would* + infinitive:

þi name, þat halewid was wiþoute bigynnyng (4/26).
it were a lettyng of here lore (8/4).
to helpen his kynde, þat becom so weyke (20/1).
Crist steyz vp to heuene wiþ alle þe soules þat he brouzt out of helle (34/3–4).
Greet dishonour he dide to a kyng (37/10–11).

Subjunctive

The preterite subjunctive occurs in both main clauses and sub-clauses that that are modally coloured:

to a glotoun it were impossible chast for to be (18/12–13).
þouȝ it were so þat þe fleisch were acordid wiþ þe spirit (32/23).
a pece of flesch þat were coruen of þi fadir (21/30–31).
ceessid hire for to loue, as scho to hym were strawnge (26/7–8).
And þat was no wondir, þauȝ it so were (18/29).
if it were þi Lordis wille (3/17).

6. The infinitive

The infinitive may be preceded by *to* and *for to*, apparently without any difference in meaning. *For to* usually expresses purpose; it is not used before an infinitive that functions as the subject of the sentence.

For to may be split up:

oper for fals preisyng of þis world to wynnen (14/22–23).

The plain infinitive is used in:

bettir it is wiþ seeknes wende to wele (8/25).
and... went hym to ryuer his faukun see to fle (26/4–5)

Note the peculiar use of the plain infinitive after *þen* in:

þat harmeþ hem more... þen forþer (52/16–17).

Note the use of the infinitive with *to* in:

7 hete bitokenep loue, to vndirstonden þat... (16/15–16).
and... went hym to ryuer his faukun see to fle (26/4–5).
on suche a forward to see hem alle dye (41/10–11).

A striking syntactic feature is the use of the active infinitive in:

þe þeef þat... hap... his hed leid on a stokke of for to smyte (6/3–5).
God made hem pilchis 7 ʒaf hem to were (19/21).
þei deme met and drynk worþi to wiþdrawe fro Goddis childre (53/14–15).

The infinitive may be preceded by its subject:

fourē þingis... þat nedeful are vs to haue (22/29–30).
þis witt þat were nedeful vs for to haue (32/26–27).
to see hem alle dye... 7 sche ouerlyue hem alle (41/11–12).
Nede it is hem to reule [hem] wiþ skille (51/19–20).

Cf.:

nedeful it is to alle Goddis louers to reule hem (49/10).

The modern equivalent of this construction is also used:

Ffor man to folew his owne wille is bigynnyng of alle yueles (36/21–22).

The perfect infinitive is used modally in:

Or myzt haue made vs haue ben... a toode (11/31–32).

7. The present participle

Syntactically the use of the present participle requires little comment. The character of the participle in *-and(e)* is often adjectival rather than verbal (note especially the preposition in the first quotation¹):

whan he was louand to God (13/26).
God, þat is al louande (26/22).
goodis þat aren lastande (4/15).
whiles þei lyuande were (41/13–14).

8. The gerund

The object of the gerund may both precede and follow:

¹ Cf. F. Mossé, *Histoire de la Forme Périphrastique Être + Participe Présent en Germanique*, Part II, §§312–14.

knowynge of oure gyltis... schal fynde mercy (6/9–10).
hard fleisch pynyngis (25/15).
penaunce of prest taken for betyng of þi synnes (43/34).
fastyng, wakyng 7 oþer hardschipes þolyng (54/22).
to þis vertu þou schalt wyne þoruȝ verey knowyng of þiself (48/17–18).

II. Syntactical units with two or more verbs

1. Verb + infinitive

To be is frequently followed by an active instead of a passive infinitive:

Men aske not... þat were for to aske (7/1–2).
Lo what is to don in aquitaunce of þis dette (12/28).
Now is it... for to se which is þe name of God (23/15–16).
it is for to desire 7 for to seche wiþouten mesure (54/6).

An active infinitive is also found after *suffre*:

He wol suffre of to smyte honde and foot (14/31).

Can + infinitive is often equivalent to a past tense:

his fairnes 7 his fredom away can glyde (19/34).
when he þe soþe can knowe (27/33).

May often expresses ability:

he may bere on his bak a castel (14/12–13).
euery creature, þauȝ he may not speke (24/10–11).

Shall may stand by itself when the infinitive may be inferred from the context:

And why þat we ne schulen he seiþ sone anon (19/4–5).

Schulde may be the equivalent of present-day 'had to':

þei myȝten þole pyne..., as he schulde do (15/8).
as Dauyd dide, þat schulde fȳte aȝeyns Golye (52/18–19).

Schulde and *schuldest* correspond to modern English 'would' in:

þe sorew of here deef schulde ouerweye þe ioye (41/12–13).
noþer schuldest þou synne ne penaunce schuldest þou seche (42/29).

Will usually expresses volition or willingness:

he þat wole haue þat ioye (13/12).
noon wole preue what he may do (15/5-6).

Wolde may correspond to modern English 'would like':

þou woldest... vndirstonde þat þou preiest (3/17-18).
I ne do noȝt þat I wolde do (42/36-37).

Note the absence of the infinitive after *wolde* in:

more it stireþ hym to mekenes þen wolde bodily penaunce (48/27-28).

Owiþ and *owen* + infinitive are now obsolete:

Bis preier owiþ to be seid (4/30).
in hym men owen to haue certeyn hope (11/1-2).

Auzte is usually followed by an infinitive with *to*. Note the plain infinitive in:

And vs auzte holde more dere... [bis broþerhed... (20/33-34).

Bihoueþ is followed by an infinitive with or without *to*:

Fforþi bihoueþ man to fizte (21/7-8).
þen bihoueþ hym ete 7 drynke 7 oþer þingis do (51/5).

Do is not used as an auxiliary of periphrasis in negative and interrogative sentences.

Causative *do* may be followed by a plain infinitive and an infinitive with *to*, active or passive:

þat he desireþ he doþ to be holden fro hym (8/10-11).
and doiþ wiþdrawe fro vs þat we desiren (8/20-21).
7 did drawe out his herte (30/3).
3if þis kyng... þis cry did make (34/21-22).

It is hard to tell whether *do* is periphrastic¹ or vicarious in:

He seep þat we as seke don mourne (8/15-16).

Let is followed by a plain active infinitive in:

he leet slee Goddis martir (30/2-3).

¹ Periphrastic *do* was very rare in late medieval prose. There are no instances from 14th-century Eastern texts in A. Ellegård, *The Auxiliary Do*, Stockholm, 1953, p. 65.

2. Verb + past participle

To be is used with the past participles of intransitive verbs where present-day English would require 'have':

If we þan in suche perel be fallen (6/6).
þat of oon fader... ben comen (21/16–17).
ʒif þat ʒichande pricke... were bicomen dead (42/27–28).
when þis holy man was fro hym wente (44/21).

To be followed by the past participle of a transitive verb forms the category of the passive voice, which is either dynamic or static:

He is drawn 7 iugide... to his doom (5/28–29).
Þese wordis weren seyde to Adam (13/20).
Þe body is ʒouun to þe soule as cloþing (15/16).
ffor we are taken of þe erþe (19/5).

To have + past participle is used to form the perfect and pluperfect, which differ but little from present-day usage.

The perfect as well as the preterite are found in more or less identical contexts:

þat oon special preier þat Ihesu Crist haþ tauȝte vs (3/21).
Ihesu Crist hymself it made 7 tauȝte it vs (3/26–27).
alle þingis of þis world he haþ maad (11/19–20).
oure soules he made to his owne liknes (11/17–18).

The so-called continuative perfect is found in:

þe boondis of synne þat þou lvest inne 7 longe... hast don (5/19–20).

The pluperfect is used modally in main clauses:

his fleisch hadde be clene fro... corrupcioun (55/33).

Note the peculiar use of the pluperfect in:

þis spirit, þat he wende hadde ben a pilgrym (17/30–31).
Þei schulde vndirstonde... what þei had don (25/31–32).

3. Verb + present participle

As has been observed above, the verbal character of the present participle is not always clear, so that groups of *to be* + present participle cannot always be looked upon as genuine examples of the progressive form. Cf.:

þe welþe of þe worlde is ofte vs bigilande (27/39).
þe wynde 7 þe see were bowande to his wille (29/26).
þe fleisch, þat is euer yliche faylande 7 wriþande (40/26–27).
but þei beþ helpand 7 nedeful to þe rewme (54/20–21).

4. Verb + object + infinitive

Make is usually followed by object + infinitive with *to*:

he makþ vs to vndirstonde (11/5).
he makþ hem... to be wrougte (31/11–12).

but:

Or myzt haue made vs haue ben... a toode (11/31–32).

Let (=allow) is followed by object + plain infinitive. Note the active infinitive in the second quotation:

lete vs not falle in no fondyng (4/12).
lete it alto ryue (15/38).

Let (=prevent) is followed by object + passive infinitive with *to*:

fyue þingis letten preier of God to be herd (6/39–7/1).

Do (=cause) is followed by object + plain infinitive:

ffor to do vs vndirstonde (55/11).

5. Of the syntactical units with three verbs only the following deserve mention. The second quotation is the only instance in this text of a continuative perfect progressive¹:

he felip þat þing... hevy lyande trussid in his necke (5/27–28).
and euer siþen... haþ þat cely felawschipe ben waxing (34/7–8).

Conversion

Adjectives are frequently used as nouns. They may be preceded by the definite article to denote both a whole group of persons and an individual:

¹ The first genuine examples of the perfect progressive are found in Chaucer. See Mossé, *op. cit.*, Part II, pp. 129–30.

he helyd þe seeke, þe deef, þe doumbe (29/24–25).

þat he here not þe crynge of þe pore (Lat.: pauperis) (10/9–10).

Note the use of the adjective with reference to an abstract idea:

he may... caste hem fro þe hyze to þe lowe (51/21–22).

The converted adjective may also be preceded by a demonstrative or indefinite pronoun or by an adjective:

worldly bizete to wynnen..., as þes couetous don (14/22).

God... to alle synful seiþ (44/10).

þe lijf 7 þe deuocioun of goode religious (51/1).

It may be unqualified or be used appositively:

we as vnwitti turnen oure eeris away (9/23–24).

þat of al þat he hadde half ȝaue to pore (17/13–14).

þat he... to vs vnkynde... so riche tresour wolde ȝyue (12/24–26).

The comparative and superlative of adjectives are used substantively in:

þe worpiest of his rewme (34/19).

alle þe men of his lond, boþe to lesse 7 more (35/9).

Present and past participles are also found in a nominal function:

þe first is yuel lijf of þe preyande (7/1).

wendiþ..., ȝee waried, fro me (35/23–24).

Concord

1. Between subject and predicate

A plural subject is occasionally followed or preceded by a singular verb. It is interesting to note that all the quotations below contain the form *is*:

And þees... ne is God to queme (16/30).

we do his wille in þingis þat hym is leef (35/30–31).

þen is fastyng, wakyng 7 oþer hardschipes þolyng nedeful (54/22).

In the following quotation the plural verb is due to 'attraction':

þe þridde... beþ idil þouȝtis (9/14).

2. Between (pro)noun and (pro)noun

There is not always concord of number between a (pro)noun and another (pro)noun referring to it:

wiþ þe fardel of oure synnes trussed in oure necke (5/36–37).
we feyne vs 7 turne oure bak vpon þee (15/4–5).
When we haue þese foure þingis in oure herte festened (23/12).
þis worldis good... þe comfort þat we fynde in hem (25/22–23).
riȝtwys lore it is to vs alle Cristis holy werkis (36/30–31).
bodies of men... feblen..., but it be susteyned (40/18–20).
suche dedis... þat þou... hatist 7 knowest it for yuel (42/33–34).

Folk and **armure** are referred to by plural pronouns in:

þis folk honoureþ me wiþ here lippis, but here hertis (Lat.: cor eorum) aren
fer fro me (9/20–21).
his armure... He sawȝ þat þei were to heuy (52/21–22).

Men may be referred to by **he** as well as **hem**:

to lette men 7 wiþdrawe hem fro alle þese goode dedis (6/21).
were men neuer so harde of herte..., ȝif he wolde þenk on... (26/25–26).

Plural pronouns are used with reference to **he** and **noon** in:

he ne myȝt for schame nakid go. God made hem pilchis (19/20–21).
it is noon so woke, but þei vnwitti were (34/29–30).
he þat wol not come... wane of al þat hem myȝt like for euere I hem bihete
(35/13–14).

Who so may be treated as both singular and plural:

who so wol wel vmpenk hem... he wold neuer seche likyng to haue...
(41/7–8).
who so is wyse... of euery floure he may fynde hony (41/34–35).

Word-order

1. The subject

The subject usually precedes the predicate, but inversion is much more frequent than in present-day English.¹ Upon the whole there is a tendency for the subject to follow the predicate when the sentence opens with an adjunct or an object:

¹ For a detailed treatment of the subject-predicate order in certain Middle English texts see W. Świeczkowski, *Word Order Patterning in Middle English*, 's-Gravenhage, 1962. Cf. also A. Reszkiewicz, *Main Sentence Elements in The Book of Margery Kemp, A Study in Major Syntax*, Warsaw, 1962.

þanne schalt þou vmþenke þee (5/16).
As wel faren þei þat noȝt preyen (6/17).
Þese two schal men aftir preye (8/34).
Glad myȝt þei be (18/32–33).
Now þen aske I þee (21/32).
sonner wolde he ȝow fede (38/5).
Þis askiþ God of man (43/21).

Inversion also occurs in exclamatory sentences and after a subclause:

what vnworþi chaunge is þis (24/20–21).
þouȝ þei hadde it sworne, may þei it not forsake (35/2–3).

It is not always found after negative adjuncts, as would be the case in modern English:

Noiþer he spekiþ in þis of swannes (18/4).
neuer bifore he hem hadde sene (33/25–26).
ne we vndirstondiþ what vs wantiþ (39/12).

That usage was by no means settled appears from the following pairs:

Fforþi spekiþ God þoruȝ þe prophete (7/5–6).
forþi I here ȝow not (7/10–11).
ffor as þe apostle seiþ (55/13).
Ffor as seiþ þe wyseman (55/17–18).
And ȝit he dide wel more (11/38).
ȝ ȝit ne lastiþ it but a while (15/10).
Þus doþ oure trewe leche (8/13–14).
Þus it fariþ bi many men (14/19).

2. The predicate

Verbal predicates, consisting either of two finite forms or of one finite form + two non-finite forms, are often split up, the object being placed in between:

Þis preier ouerstizet alle oþer 7 ouergoiþ (3/25).
Þat he graunte vs þese preieres six 7 conferme hem (4/22–23).
it kyndeliþ þe preyer 7 quykenet (10/31–32).
God myȝt þei knowe þat he was þoruȝ skil 7 see (29/23).
þat harmet hem more 7 lettet in batayle (52/16–17).

3. The object

As a rule the direct object follows the predicate, but deviation from present-

day usage is considerable. When not following the predicate, the direct object is chiefly found in three positions: immediately before the verb or verbal group, before the subject-verb cluster or medially between the members of the predicate:

as þin aungelis þi wille don in heuene (4/20).
Þis frely kyng his messageres haþ sente (35/8–9).
And alle þingis of þis world he haþ maad (11/19–20).
Sib so holy men glotenye ouercaste (18/18–19).
whanne þou hast hem alle gederid (5/11).
God ne wole vs here (8/5–6).

The direct object often precedes the infinitive on which it depends:

whanne þou... standist þi preier for to make (5/15).
þat... haþ vndirtaken vs to hele (8/14–15).
7 bond hym wiþ þese wordis his lijf for to lede (13/33).

Compound objects may be separated by intervening words:

þat þis worlde haue forsaken 7 here owne wille (21/10–11).
Suche play in þis faukun 7 comfort he fonde (26/5).
when we suche prelatis... seen more here wittis sette 7 here loue on erþely þingis (31/32–33).
þe more þou schalt sorew fynde 7 angir (39/21–22).

The indirect object may precede the predicate or occupy a medial position between the members of the predicate:

þat mykil harmes... ne wil I 3ow graunte (7/33–34).
þat heuenly ioie þat God vs bihette (33/15).
þe good þat God þee haþ 3ouen (28/28).
þe grace þat God haþ hem 3ouen (28/25–26).

When there are two objects the indirect object may follow the direct object:

hym biseche þat he hem vs for3yue (6/8–9).
God hymselfen forbyse vs haþ 3yuen (15/36).
noon may reue it þee (41/20).

Cf.:

when God haþ hem 3ouen a vertu (28/21–22).
he þee wol hem sende (48/15).

4. The adjuncts

a. Attributive adjuncts

Post-position of attributive adjuncts is fairly frequent:

þese preieres six (4/23).
oure Lord God almyȝti (8/14).
lijf 7 ioye endeles (11/29).
loue lasse or more (16/18).
sobrenesse, þat vertu is grete (18/19–20).
Danyel... wiþ his felawes þre (18/21).
þat knowyng noon haue (21/2).
a faukoun gentil (26/2).
His werkis alle (27/36).

When a noun is qualified by two adjectives, it is often found in between:

foule þouȝtis 7 ydil (7/2).
an heuy herte 7 a dul (10/26).
good loue 7 chaast (25/36).
þat wijs lady 7 war (41/9).

b. Predicative adjuncts

Predicative adjuncts are frequently found before the verb or before the subject-verb cluster:

But ȝit, þat wers is (9/28).
sopfast God þat man bicam in hire (42/13).
þat mayden... þat Mary men calliþ (15/37).

Predicative adjuncts may be separated by intervening words, usually verbs:

þe robe þat liȝt schal ben 7 faire (15/33–34).
þe kyng of Englund, þat myȝtful is 7 riche (34/18).
þe bittir leef þat semer swete to hem 7 sauery (42/5).

c. Adverbial adjuncts

These adjuncts occupy such a variety of positions that a systematic survey of their place in the sentence is hardly possible. The following quotations are merely a selection:

And al... he doiþ man þidir to brynge (6/24–25).
þouȝ al he vngilty were (13/7–8).

God seiþ as it abouen is writen (15/12).

Ffor he wel wot (15/22).

Noon... may come to þe hyȝest steire sodeynly of þe ladder (51/9).

In verb-adverb combinations the adverb usually comes first:

Myȝty God... sone hym out cast (13/31–32).

fro þi rewme þou schalt out glyde (27/20).

he may hem down caste (34/38).

d. Prepositional adjuncts/objects

Prepositions may follow the word they govern:

and redily come hym bifore (35/1).

he lokyd hym bisyde (44/30).

þe fondyngis þat regnen hem wiþinne (46/6–7).

The preposition often precedes the verb where it would have end-position in present-day English:

Þese two schal men aftir preye (8/34).

al þat I haue to fede wiþ þe pore (16/24).

parfit loue to hym þat we to preyen (22/31).

þis man þat I of tolde (44/22).

Cf.:

7 helle schalt þou nouȝt be inne (36/27).

Prepositional groups often precede the predicate:

If we þan in suche perel be fallen (6/6).

sumwhat ellis, þat he seeþ to vs is more nedeful (8/6–7).

þe tyme þat he into þis worlde come (13/6–7).

C. THE SPELLING-SYMBOLS

I. Vowels and diphthongs in stressed syllables

a. Vowels and diphthongs of Old English origin

1. OE short vowels

OE *ǣ*

1. OE *ǣ* (not before nasals) is represented by *a* (J. 29, L. 367)¹: *abbot*, *asches*, *cradil*, *gadir*, *nakid*, *wade*, etc.
2. OE *ǣ* before *m* or *n* (apart from lengthening groups) is usually spelled *a* (J. 30, L. 367): *answere*, *bigan*, *drank(e)*, *man*, *swank*, *swannes*, etc. The *o* spelling is only found in *þonk* (beside *þank* and *þankand*) and in unstressed *on(e)* (beside once *an*; cf. L. 367, Anm. 2).
3. Before lengthening groups the following spellings occur (J. 31):
 Before *-ld*: *o*: *biholde*, *bolde*, *colde*, *olde*, etc.
 Before *-mb*: *o*: *wombe*.
 Before *-nd*: *a* or *o* (usually *o*): *aʒeynstonde*, *fondid*, *hand*, *hond*, *land(e)*, *lond(e)*, *standist*, *stondist*, *wandre*, *wiþstonde*, etc.
oo: *broond*, *hoondes*.
 Before *-ng*: *o*: *among(e)*, *hongid*, *longe*, *stronge*.
a: *ingang(e)*.
4. OE *ǣ* + *g* (voiced velar fricative) appears as *aw*: *drawe(n)*, *drawiþ*, *felawes*, *lawe*, *sawe* (n.). (J. 112, L. 402.1).
5. According to the N.E.D. *kelles* is a northern form, corresponding to ME *calle*, 'the difference in vowel is difficult to account for'. *þen* and *þenne* are unstressed forms.

OE *æ*

1. OE *æ* is mostly represented by *a* (J. 32, L. 363): *aftir*, *bak*, *fader*, *smal*, *warly*, etc.
2. The spelling *aa* occurs in *waar*.
3. OE *æ* appears as *e* (J. 32.2, L. 363, Anm. 3 and 5) in *altogedir*, *festen(ed)*, and *geder(-ir)*. (Cf. also L. Morsbach, *Mittelenglische Grammatik*, p. 131).
4. OE *æ* + *g* (palatal fricative) is spelled *ai* or *ay* (J. 93, L. 372.b): *day*, *faire*, *mayden*, *nayle*, *slayn*, etc.
5. Angl. *æ* + *h* is spelled *aw* or *au* in *sawʒ* and *þauʒ* (beside *þaʒ*, which only occurs once). (J. 63 and Anm. 2.).
6. The *o* spelling in *quod* is due to the influence of the preceding *w* (J. 32, Anm. 4; cf. L. 363, Anm. 7).
7. Early ME *e* (from OE *æ*) appears as *i* or *y* (J. 34, L. 379) in *togider(e)*, *togidir*, *togyder(e)* and *togydir*.

¹ J. stands for R. Jordan, *Handbuch der mittelenglischen Grammatik*, Heidelberg, 1934, L. for K. Luick, *Historische Grammatik der englischen Sprache*, Leipzig, 1921–40. In both cases the reference is to sections.

OE *ē*

1. OE *ē* is usually spelled *e* (J.33): *bed, ellis, necke, sende, wreke*, etc.
2. OE *ē* is represented by *ee* in *bleende, eende* (n. and v.), *scheelde, steede* and *weel(e)*.
3. OE *ē* appears as *a* in *hately* (Cf. E. J. Dobson, *English Pronunciation, 1500–1700*, vol. II, §115, note 4).
4. OE *ē* is spelled *i* in *stidfast* and *pinke* (= think). (J.34, L.379, Anm.2).
5. OE *ē* + *g* (palatal fricative) appears as *ay, ei* or *ey* (J.95): *azein, azeyn, away, laye, play, pleye, seid(e), weyen*, etc.
6. OE *ē* is spelled *ey* in *steyde* (beside *stede* and *steede*), where *y* probably functions as a sign of length. On this spelling see H. C. Wyld, *A History of Modern Colloquial English*, p.248, Dobson, *op. cit.*, §115, note 4 and W. Dibelius, "John Capgrave und die englische Schriftsprache", *Anglia*, xxiii(1901), pp. 169–70.

OE *ī*

1. OE *ī* is spelled *i* or *y* (J.36): *bittir, blynd, ryng, sibbe, bridde, wyntir*, etc.
2. OE *ī* + *g* (palatal fricative) appears as *i* or *y* (J.89): *blody, guilty, lyest, lieþ, mody, britti*, etc.
3. The spelling *ij* occurs in *blijs*.
4. The *o* spelling in *wol* and *wole* is due to the preterite *wolde* (J.36, Anm.2, L.376.2).
5. The spelling *ei* in *weizte* (OE *wiht*) may be due partly to ON **weht* and partly to association with the verb *weizen*.

OE *ō*

1. OE *ō* is usually spelled *o* (J.35): *corn, losse, mornyng, oxe, stormes, prote*, etc.
2. The spelling *oo* occurs in *boole, woord* (a 15th-century spelling according to J.35.2) and *croos* (beside *crosse*).
3. OE *ō* + *h* appears as *ouȝ* (J.124, L.403.e): *bouȝt(est), brouȝt, douȝter, nouȝt* (beside *nozȝt*, with hardly any difference in frequency), *bouȝt(e)* (=thought), *wrouȝt(e)*, etc.
4. The *u* spelling in *schulde(n), schuldest (-ist)* and *schuldyn* is due to the present plural *schulen*.

OE *ū*

1. OE *ū* is mostly spelled *u* or *o* (J.37, 38): *bigunnen, cuppe, dore, ful, hony, loue, wonnen*, etc.

2. OE *ū* before certain lengthening groups appears as *ou* (J.38.2): *bounden*, *doumbe*, *founden*, *mourne*, *pounde*, *wounde*, *woundid*. Also in *coupe*. But *o* and *u* are found in *awondrid(e)*, *fforwondred*, *wondir*, *wondirfully*, *wondirly*, *zonge(r)*; *hundred (-id)*, *schuldre*, *tunge*, *turne* and *vndir* (J.22).
3. OE *ū* + *g* (voiced velar fricative) appears as *ou* or *ow* in *foule* and *mowe(n)*. (J., p. 287, Nachtrag, L. 402.1a).

OE *ȳ*

1. OE *ȳ* is usually spelled *i* or *y* (J.41, L.287): *fille*, *kyng*, *stire*, *synne*, *hirlis*, *yuel*, etc.
2. OE *ȳ* appears as *u* (J.42) in *dul(le)*, *hungreþ*, *kuttid* (cf. J.43, Anm. zu 2), *sturnely*, *sundrily* (cf. J.43) and *purstiþ*.
3. Spellings with *u* occur beside *y* and/or *i* in *gilt(e)*, *gylt*, *gult*; *miche*, *myche*, *muche*; *pit(t)*, *put*; *siche*, *syche*, *such(e)*; *vngilti (-ty)*, *vngylty*, *vngulty*.
4. OE *ȳ* is very rarely represented by *e* (J.40). This spelling occurs in *lere*, *menyng* and *wers*.
5. The *o*-spelling is found in *moche* (beside *miche*, *myche*, *muche*), *wors* (beside *wers*), *worche* and *worie* (J.43.2 and Anm. zu 2, L. 286 Anm. 3 and 375).

2. OE long vowels

OE *ā*

1. OE *ā* is usually spelled *o* or *oo* (J.44, L.369, 370): *bon*, *goost*, *looues*, *lore*, *moo*, *sory*, *two(o)*, *wroop*, etc.
2. OE *ā* + *w* appears as *ou* or *ow* (L.373.e) in *knowe*, *soule*, *sowle* and *sowe*.
3. OE *ā* + *g* (voiced velar fricative) is represented by *ow* (J.113, L.402.e) in *owe(n)*, *oweþ (-iþ)*, *owen* (adj.) and *owne*.
4. OE *ā* (late OE *a*) + *h* is spelled *auz* in *auzt(e)* (v.), *lauzt* and *tauzte*.
5. Spellings with *a* are found as a result of shortening in *attir*, *aske*, *askyng*, *halewed (-id)*, *halewes* and *sarrer*.
6. The forms *steiȝe* and *steyȝ* are due to Scandinavian influence (cf. K. Luick, *Studien zur englischen Lautgeschichte*, p. 148).
7. In *woyke* (beside *woke*) and *whois* *y* and *i* are probably indications of length (cf. J.19, 132, L.434). This phenomenon is typical of many Scottish dialects (cf. the spellings *noyne* and *soyn(e)* in Barbour's *Bruce*), though it is also found in northern and midland texts, e.g. the *Paston Letters* (see Dibelius, *op. cit.*, p. 170). Cf. also the spellings *noiþer* and *soiþfast*.

OE \bar{a}

1. OE \bar{a}^1 (non-WS \bar{e}) and \bar{a}^2 are mostly spelled *e* or *ee* (J.47–9, L.361): *clene*, *dede*, *deede*, *hele*, *heelee*, *hete*, *heete*, *leche*, *lere*, *se*, *see*, *speche*, *sweet*, *teche*, *wepenes*, etc.
2. The spelling *a* occurs in shortened positions (L.363.3) in *any* (beside *eny*, which is much less frequent. Cf. J.43, Anm.3), *bilafte*, *euerlastande*, *ladder* (-*ir*), *lasse* (beside *lesse*. Cf. J.43, Anm.3), *laste*, *wrastelen* and *wraþ*(*be*).
3. OE $\bar{a} + g$ (palatal fricative) is represented by *ai*, *ay* or *ei* (J.94, L.373.b) in *aīþer*, *ayþer*, *steire* and *weiþe*.
4. OE $\bar{a} + h$ appears as *au* in *auȝte* (wealth).
5. OE \bar{a} before -*s(s)ch* is spelled *ei* in *fleisch(e)* (beside once *flesch*) and *fleis(s)chly* (J.102, L.404).
6. The spelling of *ony* may have been influenced by *on* and *moni* (J.48, Anm.3).
7. The form *wore* (beside *were*) is from Scandinavian.

OE \bar{e}

1. OE \bar{e} is spelled *e* or *ee* (J.51): *bete(n)*, *deme*, *fete*, *feet*, *ȝe*, *ȝee*, *kepe*, *qween*, *wepe*, etc.
2. Late OE $\bar{e} + g$ (palatal fricative) appears in a variety of spellings (J.97.1):
iȝ/yȝ: *diȝe*, *dyȝe* (beside *dye*), *diȝeþ*, *dyȝed* (beside *dyed*), *fliȝe*, *iȝen* (the usual spelling), *liȝe*, *lyȝen*.
eiȝ/eȝȝ: *dreȝe(n)* (beside *dreȝe*) and *eȝȝen* (only once).
ey: *deye* (Cf. L.384, Anm.5).
ay: *hay* (Cf. J.97.1.a).
3. Late OE $\bar{e} + h$ is spelled *iȝ* or *yȝ* in *hiȝ(e)*, *hiȝer*, *hyȝe* (beside *hye*), *ouerhyȝe*, *hyȝest* and *nyȝ* (J.97.2).

OE *i*

1. OE *i* is usually spelled *i* or *y* (J.52): *abiden*, *bridel*, *glyde*, *side*, *syde*, *tyme*, *whyte*, *wyn*, etc.
2. OE *i* is spelled *ij* in *lijf* (the usual spelling beside *lyf*) and *wijs* (only once). (J.52, Anm.1). Cf. the spelling *fijr*.
3. OE *i + g* (palatal fricative) appears as *i* or *y* in *twies*, *twyes* and *pries* (J.90).
4. On *womman* (OE *wifman*) see J.36, Anm.2: *wifman* > *wimman* > **wūmman* > *wumman*, *womman* (cf. L.376.1).

OE \bar{o}

1. OE \bar{o} usually appears as *o* or *oo* (J.53): *broþer*, *dome*, *doom*, *foot*, *good*, *mone*, *rode*, *roode*, *scoles*, *wood*, etc.

2. OE *ō* is spelled *oi* (*i* probably functioning as a sign of length) in *noīþer* (beside *nōþer* and *nouþer*) and *soiþfast* (beside *sōþfast* and *sooþfast*). Cf. the spellings *woyke* and *whois*.
3. OE *ō* + *h* is spelled *ouȝ*, *owȝ* in *drouȝ* (= drew) and *ynowȝ* (J.125). The spelling *ow* in *ynow* is due to levelling out the *ow* of the inflected form (J.125, Anm., L.403.g).
4. OE *ō* is spelled *u* in the unaccented forms *must*, *muste* and *mut* (J.35, Anm.2; see also Wyld, *op. cit.*, p.234).
5. OE *ō* + *w* appears as *ou* in *ouþer* and *nouþer*, as *ow* in *groweþ* (J.106).
6. *Cam* (beside *com* and *come*) is explained by Wyld, *A Short History of English*, § 361, as either a survival of an unrecorded OE *cam* or *cwam* or a new ME formation on the analogy of *nām*.

OE *ū*

1. OE *ū* is usually spelled *ou* or *ow* (J.55): *aboutē*, *abowte*, *doun*, *down*, *how*, *mouþ*, *now*, *þou*, *þow*, *þousande*, etc.
2. OE *ū* + *g* (voiced velar fricative) is spelled *ow* in *bowe*, *boweþ* and *bowande* (J.116).
3. OE *ū* + *h* appears as *ouȝ* in *þouȝt* (= seemed) (J.126).
4. The spelling of *but* and *vs* probably represents the shortening of the vowel owing to weak stress (J.150, L.354).
5. The *o*-spelling in *slomerist* represents the shortening of the vowel in tri-syllabic forms (J.38).

OE *ȳ*

1. OE *ȳ* is usually represented by *i* or *y* (J.41, L.287): *filþe*, *forbisne*, *forbysne*, *hide*, *hyde*, *kibe*, *litel* (-il), *pride*, *pryde*, *ryue*.
2. OE *ȳ* appears as *ie* in *fier* (the usual spelling beside *fire*, *fīr* and *fyer*).
3. OE *ȳ* + *g* (palatal fricative) is spelled *y* in *drye* (J.92, L.373.c).
4. According to L.384, Anm.4 *truste* (beside *tryste*) derives from OE **trȳstan*. See also E. Björkman, *Scandinavian Loanwords in Middle English*, p.285, note 1.

3. OE short diphthongs

OE *ĕa*

1. OE *ĕa* is spelled *a* (J.56–63, L.356.1): *al(le)*, *art*, *falle*, *halle*, *harme*, *salue*, *þar*, *walkid*, etc.

2. OE *ĕa* + *x* (WS *ĕ* + *x*) appears as *e* in *wexe* (inf. and pr. 3 pl.) beside *wax*, *waxe(n)* and *waxing* (J. 63, L. 238, 278.1).

OE *ĕo*

1. OE *ĕo* is mostly spelled *e* (J. 65, L. 357): *erþe*, *fer*, *hert(e)*, *heuen(e)*, *lerne*, *seuen*, *swerd(es)*, etc.
2. OE *ĕo* + *ht* appears as *izt* in *brizter*, *briztnesse*, *fizte*, *fiztip* and *fiztynge* (J. 69).
3. OE *wĕo* is spelled *o* in *world(e)*, *worldis*, *worschip(e)*, *worþ(e)* (adj.), *worþe* (v.) and *worþid* (J. 66, Anm. 3, L. 222, 286). The spelling *e* occurs in the Anglian forms *werk(e)*, *werkis* and *werkmen* (J. 66, L. 237, 286, Anm. 3).
4. OE *ĕo* is spelled *u* in *durkeþ*.

OE *ie*

1. OE *ie* is spelled *e* (Anglian influence) in *forzete*, *forzetip*, *zerne*, *zerneþ* (-iþ), *zerned*, *zernyde*, *zernyng(e)*, *zernyngis* and *zeuen* (J. 75, 79, L. 172, 173, 263).
2. OE *ie* appears as *y* (once *i*) in *forzyue(n)*, *forzyueþ*, *fforziue*, *zyue*, *zyfer*, *zyuen*, *zyueþ*.

OE *io*

OE *io* is spelled *i* and *y* in *siluer*, *syluer* (L. 358). According to J. 74 these forms derive from Scandinavian *silfr* (cf. L. 382.1).

4. OE long diphthongs

OE *ĕa*

1. OE *ĕa* is spelled *e* or *ee* (J. 81, L. 356.2, 361.3): *bred*, *breed*, *dreem*, *eeris*, *lef*, *leef*, *slee*, etc.
2. OE *ĕa* + *w* appears as *ew* (J. 107) in *fewe(r)*, *schewe(n)*, *schewiþ*, *schewid(e)*, *schewyd*, *sewes* and (vn)þewes.
3. The spelling *ea* occurs in *dead(e)* and *deadly* (by the side of *deedly*). In earlier ME it is found e.g. in *Genesis and Exodus*, where it points to a slack sound according to Wyld, "South-Eastern and South-East Midland Dialects in Middle English", *Essays and Studies*, vi (1920), p. 116. According to J. 18 this spelling is used again in English in the 15th century. (For examples see Dibelius, *op. cit.*, pp. 169–70). It is unlikely that these are Kentish forms (cf. L. 359.1).

OE ēo

1. OE ēo is usually spelled *e* or *ee* (J.84, L.357): *bee, depe, deep, deuel, fre, free, knees, tree, beef*, etc. It appears as *o* in *forþe* (beside *ferþe*).
2. OE ēo, as a result of shortening, appears as *i* in *sike* (beside the usual forms *seek(e), seke*). According to J.34 this spelling is frequently found in the north. (For different interpretations cf. L.282 and Dobson, *op.cit.*, §136, note 2).
3. OE ēo + *w* is spelled *eu* or *ew* (J.109, L.399.2) in *birewe(n), birewest, birewyd, hewe, knew, newe, reuþe, rewe(d), trewe, treuly*. The *u*-spelling is only found in *truly* (J.109, Anm.1). It often occurs in southern and West Midland texts.
4. OE ēo + *w* is spelled *ou* or *ow* as a result of stress-shifting (J.109, Anm.2, L.265, 373.d): *foure, fourti, zou, zow, zoure, trouþe, trowe(n), trowed, trowiþ, trowyde*.
5. OE ēo + *ht* is spelled *i* or *y* (J.98 and Anm., L.275) in the Anglian forms *liȝt* (n. & adj.) and *lyȝt*. (cf. also A. Campbell, *Old English Grammar*, §310).
6. On the northern and North Midland spelling *scho* (which only occurs twice beside the regular form *sche*) see J.84, Anm.4 and L.360, Anm.2, 705 and Anm.).

OE iē

1. OE iē (Angl. ē) is spelled *e* (J.83, L.263) in *herand, here(n), heriþ, herd(e), nede* (n. & adv.), *nedeful, nedely* and *nedly*.
2. OE iē is spelled *i* in *ȝit* (the regular form beside *ȝett*, which occurs only once) (J.34.1 and Anm., L.379).

b. Vowels and diphthongs of Old French origin

1. OF vowels

OF a

1. OF *a* is spelled *a* or *aa* (J.224, L.411): *cardinals, chast, chaast, dame, grace, parcas, parcaas, staat, ymage*, etc.
2. OF *a* + palatal *l* or *n* appears as *ai* or *ay* (J.233, L.414.1) in *assayle(d), bailifes, bataile, batayle, faile(n), fayle(n), faylande, failyng* and *mountayns*. It is spelled *ei* or *ey* in *pleyne, pleyneþ, pleyned, traueil* (n.), *traueyl* and *traueil(e)*. The *e*-spelling occurs in *trauel* (n.) and *ouertraueliþ* (cf. J.247.1).
3. OF *a* + nasal + consonant is spelled *aun* or *awn* + consonant (J.224.ii, L.414.2): *aliaunce, aungel(es), aungelis, chaunge, chaungynge, olyfaunt*,

penaunce, strawnge, etc., but *e* in *abstinence* and *abstynence* (probably under the influence of Lat. *abstinentia*).

4. OF *a* + *i* appears as *a* in *mal*, which is difficult to account for (cf. L.414.1).

OF *e*

1. OF *e* is spelled *e* or *ee* (J.225, L.411): *best(e)*, *beeste*, *ceessid*, *cyte*, *cytee*, *desert*, *dette*, *entent*, *feste*, *lettris*, *noblesse*, *releef*, *vanytees*, etc.
2. OF *e* + palatal *l* or *n* is spelled *ei* or *ey* (J.234, L.414.1): *ateynt*, *counseil*, *counseyl*, *deyned*, *feyne*, *ordeyne*, *ordeyneþ*, *ordeyned*, *susteyneþ*, *susteyned* (beside *sustened*), etc.
3. OF final *ee* appears as *y* in *iourny* and *meyny*, as *e* in *cuntre* (J.247.1). OF final *e* is spelled *y* in *sauery*.
4. OF *e* + palatal *n* is spelled *oy* in *poynste* (= paint v.). See the N.E.D. s.v. *Paint*, v., where the first quotation with this spelling is dated 1517 (*poyntyd*).
5. OF *e* is lost in weak-stressed initial *es* (J.249a): *scorne*, *staat*, *stablis(s)chid*, *strawnge*, *swyer(s)*, etc.

OF *i(e)*

OF *i(e)* is spelled *i(e)* or *y(e)* (cf. J.226, L.411): *chastise*, *chastyse*, *fantasye*, *leccherie*, *leccherye*, *prophecye*, *sire*, *vice*, *vyce*, etc.

OF *o*

OF *o* is spelled *o* or *oo* (J.227, 228, L.411): *corde*, *enclose*, *hoost*, *noble*, *propre*, *robe(s)*, *roobe*, etc.

OF *u, o* (AF *u*)

1. OF *u* in closed syllables is spelled *u*, *o* or *ou* (J.229, L.411): *couplid*, *court*, *forme*, *fourmed*, *grucche*, *hurteþ* (-iþ), *iourny*, *perfourme*, *pouste*, *suffre*, *suffredist*, *suffrid(e)*, etc.
2. OF *u* is spelled *u*, *o* or *ou* before nasal + consonant (J.229): *counseil*, *counseyl*, *cuntre*, *fronte*, *noumbre*, *plungen*, *plungid*, *mountayns*.
3. Before single final consonants OF *u* is spelled *ou*, occasionally *u* (J.229): *champioun*, *comoun* (adj., beside *comun*), *curious*, *dettour*, *faukoun*, *faukun*, *honour*, *myrour*, *pitous*, *tresour*, etc.
4. In open syllables OF *u* usually appears as *ou* (twice as *ow*) or *o* (J.229): *corouned*, *corowne(d)*, *defoule*, *defouled* (-id), *floure*, *norische*, *norischid*, *norischynge*, *norys*, *persone*, *pouder* (-ir), *prisoned*, *spouse*, etc.

OF ü

OF ü is spelled *u* (J. 230, L. 412): *creature*, *cure*, *mesure*, *procuriþ*, *punyschiþ*, *vertu(es)*, etc.

2. OF diphthongs

OF ai

1. OF *ai* is spelled *ai* or *ay* (J. 233, L. 416): *aray*, *caytifs*, *maister* (-ir), *maystre*, *maystri(e)*, *maystrien*, *maystry*, *pay*, *paye(d)*, *traytour*, *verray*. On *caytifs* and *traytour* see J. 233, Anm. 1. On *mayster* see J. *ibid.* and L. 416, Anm. 2.
2. OF *ai* is spelled *ei* or *ey* in *eyr*, *furneyce*, *furneys*, *meyny*, *miseises*, *verey*, *veyn*, *veynglorye*, *seint*, *seynt*.
3. OF *ai* before *s* appears as *e* or *ee* (J. 233, L. 416) in *mysese*, *misese*s (beside *miseises*), *pees* and *plesen*.
4. On *ai/ay* spellings as a result of OF *a* + palatal *l* or *n* see OF *a*.

OF au

1. OF *au* is spelled *au* or *aw* (J. 240, L. 418): *bawme*, *defaute*, *defaultis*, *faukoun*, *faukun*, *sauter*.
2. Before labials OF *au* appears as *a* or *aa* (J. 240, L. 427.1) in *saaf* and *saue* (v., adj. and prep.).

OF eau

OF *eau* is spelled *ew* in *rewme* (J. 243, L. 418.4).

OF ei

1. OF *ei* is spelled *ei* or *ey* (J. 234, L. 416): *conceyue*, *conseyue(d)*, *coueitide*, *curteys*, *despeir* (*dis-*), *feib*, *peyne(s)*, *resceyue*, *streit*, *streyt(e)*, etc. The spelling *ay* occurs in *prayde* (beside *preide* and *preyde*).
2. Before *s* OF *ei* is spelled *e* or *ee* (J. 234, L. 416) in *encrese*, *encressid* and *richees*.
3. On *ei/ey* spellings as a result of OF *e* + palatal *l* or *n* see OF *e*.

OF ie

1. OF *ie* (which appears as *e* in AF in the 12th century) is spelled *e* (J. 231,

L.415.1): *feble, feblen, feblenes(se), greueþ, greued, maner(e), mater(e), pece, ryuer*, etc.

2. OF *ie* is spelled *ye* in *swyer* and *swyers* (cf. J.231, Anm.2).

OF *ieu* (*iu*)

OF *ieu* (*iu*) is spelled *eu, ew, uw* (J.242, L.418.2) in *reule(n), reule* (v., beside *rule*), *reuled, reulid, Jewes* and *Juwe*. According to J.242 the spellings *reule* and *rule* do not become frequent until the 15th century.

OF *oi*

OF *oi* is spelled *oi* or *oy* (J.236, L.417.1) in *ioie, ioye* (n. & v.) and *ioyeful*.

OF *oi* (AF *ui*)

OF *oi* (AF *ui*) is spelled *oy* (J.237, L.417.2) in *assoyled (-id), croys, poynt, poysoun* and *voyce*. On the *oy*-spelling in *destroyeþ* see J.237, Anm. and Dobson, *op.cit.*, § 255, note 1.

OF *ue*

1. OF *ue* is usually spelled *e* (J.232, L.415.2): *keuer, keuered, keuerchefes, preue, preued* (beside *proue, proued*).
2. OF *ue* is spelled *oe* in *doel* and *u* in *puple*. On these spellings see M. K. Pope, *From Latin to Modern French with especial consideration of Anglo-Norman*, §1156.

OF *üi*

1. OF *üi* is spelled *oy* in *destroyeþ* (J.239, L.417.3). This spelling may derive from OF *oi* (see above).
2. OF *üi* appears as *uy* in *fruyt*.
3. OF *üi* is spelled *ue* in *juesse*, a spelling not recorded in the N.E.D. s.v. *juisse*.

c. Vowels and diphthongs of Scandinavian origin

1. Scandinavian short vowels

Sc. *ǣ*

1. Sc. *ǣ* is spelled *a*, once *aa* (L.382.1): *calle, carles, caste, caastep, mystake(n), take, wante*, etc.
2. Sc. *ǣ* before *st* is spelled *e* in *keste* (inf.), *kest(e)* (pa. 3 sg.) and *kest* (pa. 3 pl.) (J.29, Anm.2, L.382, Anm.2 and Morsbach, *op.cit.*, § 87, n.2).

3. Sc. *ǣ* appears as *o* or *oo* before *nd* in *bondes*, *boondis*, as *o* before *ng* in *wrong* (L.382.6). On the *a*-spelling in *angre(s)*, *angir* and *angrid* see W. Horn and M. Lehnert, *Laut und Leben*, vol. 1, p.531.
4. Sc. *ǣ* + *h* is spelled *au* in *manslauter* (cf. J.122).

Sc. *ě*

Sc. *ě* is spelled *e* (L.382.1): *brenne*, *eggip*, *gestenyng*, *hepen*, *renne*, etc. On *greesse* and *gresses* see L.382.4 and Björkman, *op.cit.*, p.30, note 1.

Sc. *ī*

Sc. *ī* is spelled *i* or *y* (L.382.1): *gyue*, *kirk*, *mynnyng*, *skilful*, *skyn*, *til*, etc.

Sc. *ō*

Sc. *ō* is spelled *o* (L.382.1) in *bodeword*, *bolned*, *crosse* and *roten*.

Sc. *ū*

The *u*-spelling in *kuttid* may have been influenced by *kuti*, but Scandinavian origin is uncertain (Björkman, *op.cit.*, pp.248–9).

Sc. *ȳ*

Sc. *ȳ* is spelled *i* or *y* (L.382.3 and 4): *flitten*, *hille*, *kyndil*, *lifte*, *sistir*, *systir*, etc.

2. Scandinavian long vowels

Sc. *ā*

1. Sc. *ā* is spelled *o* (L.383.1): *ffro*, *fro*, *or* (= before), *wore*.
2. Sc. *ā* + *g* (voiced velar fricative) appears as *ow* in *lowe* (adj.), *lower*, *lowe(n)*, *lowed* and *lowynge* (J.113).

Sc. *æ*

Sc. *æ* is spelled *e* in *sete* and *setis* (L.383.2).

Sc. *ē*

Sc. *ē* is spelled *e* in *felawes*, *felawschep* and *felawschip(e)* (L.382.1 and 5).

Sc. *i*

Sc. *i* is spelled *i* or *y* (L.383.1): *ryue* (v.), *sipen* (adv. & conj.), *tipping*, *tyte* and *vnthryuand*.

Sc. *ō*

1. Sc. *ō* is spelled *o* in *bone* (L.383.1).
2. Sc. *ō* + *h* appears as *ouȝ* and *of* in *pouȝ* and *hof* (on the latter spelling see J.294 and Anm.).

Sc. *æ*

Sc. *æ* is spelled *e* in *seme(n)*, *semeþ*, *semely* (adj. & adv.) (L.383.2).

Sc. *ȳ*

Sc. *ȳ* is spelled *y* in *myres*, *tyne* and *tyned* (L.384.5).

3. Scandinavian diphthongs

Sc. *au*

Sc. *au* is spelled *ou* in *lously* (J.130.3, L.384.2).

Sc. *ei/ey*

Sc. *ei/ey* is spelled *ai*, *ay*, *ei* and *ey* (J.130.1, L.384.1): *ay*, *graiþe*, *graiþeþ*, *grayþe*, *greiþe*, *greiþed* (-id), *laikande*, *nay*, *reise*, *reiseþ*, *reisyd*, *treist*, *wayke*, *weyke*, etc. On *cayser* see J.130, Anm.1 and Björkman, *op.cit.*, pp. 56–7.

Sc. *iū*

Sc. *iū* is spelled *e* in *meke* (adj.), *meke(n)*, *mekely* and *mekenes(se)* (J.84, L.384.3).

II. Consonants

b

OE *b* was lost in *vmþenk(e)*.

c

1. OE *c* is spelled *k* (J.178) initially before front vowels and *n*, medially and finally: *abak*, *breke*, *folk(e)*, *kepe*, *knowe*, *knyȝt*, *kyng*, *make*, *quyk*, *seek*, *speke*, *wreke*, etc. OE *c* is retained before back vowels, *l* and *r*: *clene*, *clooþ*,

colde, come, cradol, crafty, cuppe, cursid(e), etc. OE *c* before back vowels is spelled *k* in *kanst, kun, kare* and *kuttid*. Double spellings occur in *can, kan, careful, kareful, couþe, kouþe, quycly, quykly*. See also *k*.

2. OE *c* is spelled *ch* (J.179) in *benche, child(e), chirche* (beside once *kirke*), *leche, miche, myche* (beside *mikil, mykil* and *mykel*), *riche, seche* (beside *sekiþ*), *teche, wreche, yliche, ylyche* (beside *ylike* and *like, lyke*), etc.
3. OE *sc* is spelled *s(s)ch* (J.181): *asches, fisch(es), fleis(s)ch, fleis(s)chly, schadoo, schal, scha(l)t, schul(en), schullen, scharp, sche, schorte, schuldre*, etc. OE *sc* is spelled *sk* in *aske(n), askest, askeþ (-iþ), asked (-id)* and *askyng*. Otherwise *sk*-spellings are only found in words of French and Scandinavian origin: *skarlet, skil(le), skyn*. OE *sc* is retained in *scoles* (J.182.1).
4. OE *c* is spelled *ck* in *prick(e)* and *rekenyng, kk* in *rekkenep*.
5. OE *cc* shows a variety of spellings:
ch in *zichande, rechelesly* and *wrechidnes*.
cch in *recche, recchiþ, stretche, wrecch(e), wreccheþful, wrecchid(ful), wrecchidnes(se)*.
ck in *necke, kk* in *stokke* and *k* in *pekokes*.
6. OE *cg* is spelled *gg* in *eggid, ligen* and *liggeþ*.
7. OE *cw* is spelled *qu* in *queme* (v. & adj.), *quod, quyk, quykeneþ, quykly* and *quycly(er)*. OE *cw* appears as *qw* in *qwake* and *qween*.
8. OF *c* is spelled in a variety of ways (though it is usually retained):
ch in *pynched*.
k in *faukoun, faukun, keuerchefes, keuer(ed), koward*.
s(s) in *conseyued* (beside *conceyue*), *mersy* (beside *mercy*), *norys, resseyuour, seler*.
sc in *resceyue*.
9. OF *ch* (usually retained) appears as *cch* in *grucche, leccherie, leccherye* and *leccherous*, as *k* in *patriark*.
10. OE *c* was lost in the adverbial and adjectival endings *-lic(e)*: *bittirly, comely, gladly, go(o)stli (-ly), kenely, lopely*, etc. On the pronoun *I (y)* and the noun *barley* see J.179, Anm. 4 and L.655 and Anm.

d

1. OE *d* is spelled *dd* in *neddir, neddere* (L.668).
2. OE *d* is spelled *t* in *wont* (cf. J.200, Anm.1).
3. OE *d* appears as *þ* in *Dauþ* (beside *Dauid* and *Dauyd*). On this spelling, which indicates the medieval Latin pronunciation, see A. Pogatscher, *Quellen und Forschungen zur Sprach- und Kulturgeschichte der Germanischen Völker*, 64 (1888), p.175ff.

4. OE *d* was lost in *answere*, *answeriþ*, *answered*, *answerid(e)*, *elleuen*, *gospel*, and *schenful*. AF *d* was lost in *feiþ* and its derivatives. According to J.262 the *þ*-spelling is supported by the spelling of *trewth* and *truth*.

f

1. OE *f* was assimilated to *m* in *womman*.
2. OE *f* was lost in *anentes* (-is), *hed(es)*, *lady*, *lord(e)*, *lordes* (-is), *lordeschip*, *lordisdome*, *ospring*, *osprynge*, *þar* and *þurt*.
3. OE *f* is spelled *ff* in *ffayn*, *ffirst*, *ffor*, *ffortunate*, *fforþi*, *fforwondred*, *ffro* and *ffysches*.
4. OE medial *f* (= *v*) is spelled *u*: *aboue(n)*, *bihoue(þ)*, *coruen*, *elleuen*, *euenynge*, *heuen(e)*, *heuy*, *reue(n)*, *seuen(e)*, etc. Note *zyfer*.
5. OF *f* appears as *ph* in *prophecy*.

g (velar fricative)

1. On medial velar *g* preceded by OE *ǣ*, *ā*, *ŭ*, *ū* and Scandinavian *ā* see under these vowels.
2. Medial velar *g* preceded by *l* or *r* is spelled *w*, usually preceded by a svarabhakti vowel (cf. J.146, L.446.2): *folew(e)*, *folow(e)*, *folwe*, *halewes*, *sorew(e)*, *tomorew*, etc.

g (palatal fricative)

1. On the vocalization of medial and final palatal *g* preceded by OE *ǣ*, *ā*, *ē*, *ē*, *ī*, *i* and *ȳ* see under these vowels.
2. OE initial palatal *g* is usually spelled *ȝ*: *ȝe*, *ȝee*, *ȝeer*, *ȝelde*, *ȝerne*, *ȝyue* (cf. *gyue*), etc. It appears as *ȝh* in *ȝhe*.
3. OE palatal *g* was lost in *if* (beside *ȝif*).
4. The OE prefix *ge-* is spelled *y* in *ynow* and *ynowȝ*.

h

1. On the development of glides between vowels and diphthongs and *h(t)* see under OE and Scandinavian vowels and diphthongs.
2. OE final *h* is usually spelled *ȝ*: *þaȝ*, *þauȝ*, *þorouȝ*, *þoruȝ*, *ynowȝ*, etc. It appears as *gh* in *þorugh* and *arghnes* and is retained in *þurh*. On the *f*-spelling in *þof* (Sc. *þōh*) see J.294 and Anm.
3. Between *r* and OE final *h* a svarabhakti vowel developed in *þorugh*, *þoruȝ*, (beside *þurh* and *þurȝly*), *arewnes* (beside *arghnes*) and *aruwe*, the *w*-spellings

being due to inflected forms (cf. J.197, Anm. 1). The spelling *þorouȝ* was formed on the analogy of forms like *borough* < *buruȝ* (L.446.3).

4. OE initial *hw* is spelled *wh* (J.195, L.704): *whan(ne)*, *when*, *what*, *wher*, *who*, *whyte*, etc.
5. OE *h* was lost in the initial groups *hl*, *hn* and *hr* (J.195, L.704): *lady*, *lepe*, *listenande*, *necke*, *radly*, *ryng*, etc. OE initial *h* was lost in *it*, *itself*, OE medial *h* in *mirþe* and *myrþes*. OF initial *h* was lost in *erbere*, *eyres* (beside *heyr*) and *oost* (L.729).
6. On the various theories concerning the origin of the ME pronoun *sche* (*scho*) see J.84, Anm.4, L.360, Anm.2,705 and Anm., R. D. Stevick, "The Morphemic Evolution of Middle English She", *English Studies*, xlv (1964), pp.381 ff., and especially C. Clark, *The Peterborough Chronicle 1070–1154*, pp.lxii–lxiii.

j

OF initial *j* is spelled *i* in *ioie*, *ioye(ful)*, *iourny*, *iugide* and *iustice(s)*.

k

Sc. *k* is spelled *c* in *calle(n)*, *callest*, *calleþ* (-*ib*), *called* (pa. 3 pl.), *carles*, *casteþ* (-*ib*) and *incalle*. Sc. *k* is retained in *kest* (pa. 3 pl.), *kirke*, *kyndil*, *kyndeliþ*, *kyndelyn*. Both *c* and *k* spellings occur in *called* (-*id*), *kalled* (pa. pple), *callyng*, *kallyng*, *caste*, *keste* (inf.), *caste*, *kaste* (pr. 3 sg.subj.), *cast(e)*, *kest(e)* (pa. 3 sg.) and *cast*, *kast* (pa.pple). See also *c*.

l

OE *l* was lost before and after palatal *c* (J.167, L.707): *ech(e)*, *euery*, *miche*, *myche*, *moche*, *much(e)*, *siche*, *syche*, *such(e)*, *which(e)*, *yche* and *ychone*. It has also disappeared in *schat* (beside *schalt*). The first quotation in the N.E.D. illustrating the loss of *l* in this word dates from c.1440.

m

1. OE *mn* is spelled *mm* in *nemmened* (MS: *memmened*) and *m* in *nemenep* (L.743).
2. OF *m* is spelled *n* in *inpacient* and *impossible*.
3. OE *m* was lost in *froward* (adj. & prep.).

n

1. OE *n* was assimilated to *l* in *elleuen*.

2. OE *n* is spelled *m* in *comfort*, *comfortide* and *pilgrym* (cf. J. 254).
3. OE *n* was lost in the endings of most infinitives and in weak-stressed *on-* (L. 678): *abak*, *obakke*, *aboue(n)*, *aboute*, *azein(s)*, etc. OE *n* also disappeared at the end of many weak-stressed words and syllables (cf. L. 715): *bifore*, *bitwene*, *my*, *oo*, *þi*, *wiþinne*, etc. *Myn* and *þin(e)* occur before vowels and *h* (only twice before a consonant).

p

1. OE *p* has been assimilated to *f* in *chaffare*.
2. OE *ph* is spelled *f* in *fantasye*, but is retained in *prophete*.

q

OF *qu* is spelled *w* in *swyer* and *swyers* (cf. M. K. Pope, *op.cit.*, §1180).

r

Metathesis of *r* occurs in *brizt(e)*, *brizter*, *briztnesse*, *tobrusten* and *wrouzt(e)*.

s

1. OE *s* is spelled *c* in *cely*.
2. OF *s(s)* is spelled *s(s)ch* in *enfeblischþ*, *enfeblisschid*, *norische*, *norischid*, *norischynge*, *perische*, *punyschþ*, *stabilis(s)chid* and *vanyschid*.
3. OF *s* appears as *c* in *furneyce* (beside *furneys*), *price*, *pryce*, *solace* and *voyce*.
4. OF *s* was lost in *fantom*, *meyny* and *socour*.

t

1. OE *t* is spelled *tt* in *bettir* (beside *betir*) and *attir* (cf. L. 667, 668). Finally *t* occurs in *zett*, *pitt* (beside *pit*), *putt*, *sett*, *witt* and *writt*.
2. OE *t* appears as *þ* in *fifþe*.
3. An excrescent *t* developed in *anentes (-is)*, *biheste* and *listenande*.
4. OE *t* was lost in *best(e)* and *blessid*.

þ

1. OE *þ* is usually retained but is spelled *th* in *vnthewes* (beside *þewes*), *with* (beside *wiþ*), *withinne* (beside *wiþinne*), *withouten* (beside *wiþouten*). The *th*-spelling in the last two words is only found once, but it is pretty frequent in *with*. Scandinavian *þ* appears as *th* in *vnthryuand*.

2. OE *þ* is spelled *d* in *quod* (cf. J. 207, Anm. 3).
3. OE *þ* was lost in *nor*, *or*, *wher*, *worschip(e)*, *worschipiþ* and *worschipid*.

v

1. Sc. initial *v* is spelled *w*: *wante*, *wantiþ*, *wantid*, *wayke*, *weyke*, *weilen*, etc.
2. OF initial *v* is retained, but in medial position it is usually spelled *u*: *auaunte(s)*, *coueitide*, *deuocioun*, *dyuerse*, etc. In medial position *v* occurs in *envye* (beside *enuye*), *envious*, *envyous*, *envenemows* and *purveye* (beside *purueye*).

w

OE *w* was lost in *als*, *also*, *siche*, *syche*, *such(e)*, *suster*, *sustres* and *so*.

D. DIALECT, DATE AND PROVENANCE

Until fairly recently editors of Middle English texts have been seriously hampered by the paucity of large-scale studies in the field of Middle English dialectology. The only two that were in fact available were Moore, Meech and Whitehall's "Middle English Dialect Characteristics and Dialect Boundaries" and Oakden's *Alliterative Poetry in Middle English*, vol. i: "The Dialectal and Metrical Survey".¹ The number of texts whose dialect was established with the help of either of these (the latter would seem to have been less frequently used) is considerable.

There is no denying, of course, that both studies have great merits, if only because they constitute the first attempts to tackle a problem of such magnitude and importance. Their drawbacks are obvious, however. Thus, if an attempt were made to establish the dialect of the present text with the help of Moore, Meech and Whitehall's study, the result would not be very satisfactory. The 'isophonic lines' established by their investigation would determine the position of our text as follows:

1. South of line A (OE *ā* retained as an unround vowel; southern limit).
2. South of line B (Present indicative plural; southern limit of *-(e)s*).
3. South of line C (*sal* and *suld(e)* or *sold(e)* for *shal* and *shold(e)*; southern limit).

¹ There were of course a number of important articles, e.g. Miss M. S. Serjeantson's "The Dialects of the West Midlands in Middle English", *Review of English Studies*, III (1927), pp. 54–67, 186–203, 319–31, but they covered less ground.

4. East of line D (OE *a* followed by *m* or *n* (but not *ng*, *nd*, or *mb*); eastern (and southern) limit for *o*).
5. South of line E (*hem*, *ham*, *hom* (for *them*); northern limit).
6. East of line F (OE *y*, *ȳ* and [æ], [æ:] from OE *eo*, *ēo*, retained as front round vowels; eastern and northern limit).
7. South of line G (Present indicative third singular; southern limit for *-(e)s*).
8. East and north of line H (Present indicative plural; northern limit for *-eth*).
9. North of line I (Initial *v* for OE initial *f*; northern limit).

Lines J and K had better be ignored, since the authors themselves admit the evidence for these boundaries to be small. If we assume the positions of the other lines to be reliable (which they are not), we cannot say more about this text than that it must belong to what Moore, Meech and Whitehall call the Southeast-Midland area. Now this area is fairly large, but since it is not further subdivided by dialectal boundaries on their maps, a more precise localization of this text (at least by means of purely dialectal criteria) is impossible. Oakden's study would not be very helpful either, although he studied forty-five items as compared with the eleven items studied by Moore, Meech and Whitehall.

The February 1963 number of *English Studies* contained Professor McIntosh's well-known article "A New Approach to Middle English Dialectology". It was shortly followed by another important article in the same periodical by Professor Samuels: "Some Applications of Middle English Dialectology". McIntosh summarizes his main objections to Moore, Meech and Whitehall's dialect criteria in four points: 1) the number of items studied by them is far too small; 2) the evidence is not always treated correctly; 3) some of the available evidence is not used; 4) no attempt should have been made at that stage to interpret the graphemic forms phonologically.¹ As far as the sources studied by Moore, Meech and Whitehall are concerned, McIntosh has three criticisms to offer: 1) the number of texts is far too small and many are either too early or too late; 2) very few literary manuscripts have been used; 3) the period from which these documents have been taken should have been shorter.

The new approach suggested by McIntosh first of all involves a considerable increase in the number of items selected for study (over 260). The manuscripts and documents also far outnumber those studied by Moore, Meech and Whitehall; on the other hand the time-span has been mainly restricted to the period

¹ The graphemic approach is becoming increasingly frequent. It has become clear now that the differences in spelling may be dialectally important, even though these spellings do not differ phonologically. See A. McIntosh, "The Analysis of Written Middle English", *Transactions of the Philological Society*, 1956, pp. 26-55. Cf. also W. Nelson Francis, "Graphemic Analysis of Late Middle English Manuscripts", *Speculum*, 37 (1962), pp. 32-47 and J. C. McLaughlin, *A Graphemic-Phonemic Study of a Middle English Manuscript*, The Hague, 1963.

1350–1450. The entries on the maps are the graphemic forms; no attempt is made at phonological interpretation. The most interesting part of the article, however, is the discussion of the so-called ‘fit-technique’, which enables the dialectologist to make use of and plot on the map information supplied by non-localized material, whenever it ‘meshes in’ with data provided by texts whose provenance is certain.

Editors of Middle English texts are obviously in a difficult position at the moment. Though they cannot possibly ignore the work of McIntosh and Samuels, they cannot make independent use of their findings, since nothing has as yet been published (with the exception of a few maps in Samuels’s article). That the dialect of the present text could be assessed on the above lines is due to the kindness of Professor McIntosh, who declared himself willing to examine it. This was done after I had made a thorough analysis of the text, based on a list (drawn up by Professor McIntosh) of no less than 268 dialect criteria. Some of these may be mentioned here: 1) the occasional use of *scho* beside normal *sche*; 2) the occasional use of *þem* beside normal *hem*; 3) the occasional use of *þeire* beside normal *here*; 4) the frequent use of *mykil* beside *myche*, *moche*, etc.; 5) the common use of *are(n)*, *arn* beside *ben*, etc.; 6) the common use of *-and(e)* as the ending for the present participle; 7) the occasional use of *g-* beside *ȝ-* in the forms for the word ‘give’; 8) the occasional use of *kirke* beside *chirche*.¹ McIntosh finds a close resemblance between the main characteristics of the Pater Noster text in Westminster School Library MS.3 and the language of a number of scribes who copied the early version of the Wycliffe Bible. He sees a particularly close resemblance to the language of hand 3 of Bodley 959.² Another manuscript whose language is similar to that of the above manuscripts is Bodley Digby 18, but this he believes to be very slightly more northerly. Although there is a belt along the Northeast Midlands which is not very strikingly differentiated from West to East, Professor McIntosh’s present tentative opinion is that the language of the Pater Noster text in the Westminster MS. as well as of the other two above-mentioned texts is probably to be associated with the Soke of Peterborough. He is careful to observe that this does not imply that the original was composed there, and notes further that the actual manuscript may be a copy made somewhere else, which has more or less faithfully transmitted the characteristics which he connects with the above-mentioned district.

¹ This list could obviously not be published here *in extenso*, since Professor McIntosh’s work is still awaiting publication.

² See C. Lindberg, *MS. Bodley 959, Genesis-Baruch 3.20 in the Earlier Version of the Wycliffite Bible*, vol. 3: *Judges 7.13–11 Paralipomenon*, Uppsala, 1963. A survey of the language of this hand is given on pp. 6–18.

As to the date of composition of the Westminster text, it must of course have been written before 1472, the year which is mentioned in connection with its owner Richard Cloos. In the absence of further concrete internal evidence it is impossible to determine the exact date. Paleographically it may be assigned to the first half (first quarter?) of the 15th century. From a linguistic point of view there is little to add to this, although certain spellings would seem to argue in favour of a date after rather than before 1400.

The provenance and date of the original manuscript of this treatise are still more difficult to determine. A comparison of the dialects of the various manuscripts in which this text has been preserved does not yield much evidence, but the fact that the majority of them are written in dialects of the Southeast Midlands may perhaps be taken as an indication of Eastern provenance. The date of the original may perhaps be inferred from the fact that the author does not hesitate to use English in his translations of scriptural passages and consequently seems to have been unaware of the Oxford Constitutions of Archbishop Arundel of 1408¹, which forbade the unauthorized use of the vernacular in the translation of the scriptures. If the author had written later than 1408 there might have been some sort of reference to these Constitutions.² Since there is little reason to believe that the author was a Lollard, we may perhaps conclude that the original was written before the year 1408, possibly in the Southeast Midland area.

E. VOCABULARY

This text has a vocabulary of approximately 1,700 words (excluding inflectional forms). A considerable number of these (about 25 per cent) are of French origin. As might have been expected many of these words denote abstract ideas: *aliaunce*, *aquitaunce*, *clergie*, *curtesy*, *fantasye*, *maystrie*, *seignourie*, etc. The Scandinavian element is quite small, being less than 4 per cent. This group is predominantly made up of common words that are part and parcel of the vocabulary of present-day English: *angir*, *calle*, *caste*, *lowe*, *seme*, *take*, *wayke*, etc.

A good many words and phrases are either not recorded in the N.E.D. or MMED or not recorded with the meaning they have here. For others the earliest reference in the N.E.D. is sometimes more or less contemporary with but often

¹ See D. Wilkins, *Concilia Magnae Britanniae et Hiberniae*, vol. III, p. 317.

² The author of *The Myroure of oure Ladye* (ed. J. H. Blunt, E.E.T.S., E.S., 19) states that he has applied to the bishop of his diocese for permission to translate texts from the Bible into English (see p. 71 and note p. 339).

considerably later than the present text. All these cases have been mentioned either in the glossary or in that part of the linguistic introduction that deals with the syntax of the verb.

As Miss Allen has pointed out (*English Writings of Richard Rolle*, p.154) the French element in Rolle's vocabulary is considerable, too. However, from the point of view of the vocabulary there is little justification for ascribing this text to Rolle. Indeed, a comparison of the vocabulary used here with the characteristic features of the vocabulary of his genuine writings¹ reveals but few correspondences and cannot but confirm Miss Allen's rejection of Rolle's authorship (see *Writings Ascribed to Richard Rolle*, p.358).

¹ Cf. e.g. J. Gilmour, "Notes on the Vocabulary of Richard Rolle", *Notes and Queries*, 201 (1956), pp. 94-5.

V. LITERARY BACKGROUND

1. *Author and Style*

Of the six manuscripts in which this text has been preserved only the Westminster codex attributes it to Richard Rolle. Rolle is believed to have written a short Latin commentary on the Pater Noster¹, which must have enjoyed some popularity, since it survives in several manuscripts. The subject was therefore not beyond his interest. However, the Westminster text is very far removed from Rolle's characteristic manner. For one thing it can hardly be called mystical. The vocabulary, too, bears but little resemblance to Rolle's favourite words and phrases. Throughout the text the author speaks of 'Ihesu Crist', 'which', as Miss Allen points out, 'would seem to indicate that the author did not know the familiar form of address of the devotees of the Holy Name'.² Finally, just to mention one more example, his fondness for categories is anything but typical of Rolle's style. The ascription of this text to Rolle, then, is yet another example of the medieval practice of crediting well-known authors with works that were not theirs. In this particular case the false ascription may be due to the author's borrowing from works that have been attributed to Rolle. However that may be, there is no need to doubt that Miss Allen's rejection of Rolle's authorship is right.³

The author must therefore remain anonymous. What little can be established about him should be based on the only source of information we possess, namely the text. Unfortunately there is no concrete internal evidence that might help us solve the problem of his identity. Although speculation is inevitable, the following hypotheses are perhaps not entirely without foundation in the light of what is known about Middle English devotional literature in general. It is probable that the author was a priest rather than a layman and he is more likely to have been a member of a religious order than a simple parish priest. The exposition is no doubt orthodox. Certain points, such as the somewhat disparaging reference to 'clerkis of depe witt' and their learning ('clergie') at the beginning of the text, and to the many priests who neglect their pastoral duties, may be vaguely reminiscent of Lollard literature. But criticism of the clergy is by no means confined to Lollard works and the author's attack on current abuses within the Church may be seen as an expression of his concern

¹ See Miss H. E. Allen, *Writings Ascribed to Richard Rolle*, pp. 155-7.

² *Ibid.*, p. 359.

³ *Ibid.*, p. 359.

at the state of affairs rather than an avowal of Wycliffite sympathies. Moreover the vocabulary shows very few traces of what is usually considered to be typical Lollard jargon.¹ The author was no doubt an educated man, though not necessarily a man of great learning. His text contains a large number of quotations from the Bible (both from the Old and the New Testaments) and from the Church Fathers, especially from Augustine, Bernard and Jerome. It is possible that he was well-read in the Scriptures and in patristic literature, though the many quotations need not be taken as evidence for this. Several of them, both biblical and patristic, occur in texts from which he borrows, while others are likely to be the result of his acquaintance with collections of *Sententiae* or *Florilegia*, which writers of devotional literature so often had recourse to. These possible secondary sources have not been identified. There is no evidence of indebtedness, however, to some of the more popular ones, such as the *Glossa Ordinaria*², Peter of Lombard's *Sententiarum Libri Quatuor*³ or Isidore's *Etymologiarum Libri XX*.⁴ That the author was in the habit of consulting compilations may perhaps be inferred from his reference to the 'bookis' of clerks, who use the story of Daniel and his three companions to illustrate how moderation should be practised. His use of *exempla*, most of which are found in well-known collections such as the *Legenda Aurea*, the *Vitae Patrum* and the *Gesta Romanorum*, not only testifies to possible familiarity with this kind of literature but also to his awareness of the necessity of a didactic approach when writing for a more or less uneducated audience.

It is often difficult to assess the stylistic qualities of Middle English prose, for, unless one has read a great deal of it, one cannot help feeling that it is often naïve, clumsy and apparently lacking in structure and coherence. On the other hand there is no denying that editors of Middle English texts often tend to adopt an overenthusiastic attitude towards their text, claiming for it merits that it has not got. It should be obvious, however, that this text does not belong to 'the great tradition' of Middle English prose and that it lacks the outstanding qualities of the *Ancrene Riwe*, *The Cloud of Unknowing* and the works of Rolle and Hilton, which, as R. W. Chambers has pointed out⁵, form the landmarks

¹ The phrase 'Goddiss lawe' is often regarded as typical of Wycliffite literature. However, as Eric Colledge points out in "The Recluse. A Lollard Interpolated Version of the Ancren Riwe", *Review of English Studies*, 15 (1939), p. 14: 'too much reliance should not be placed upon the use, in texts such as *The Recluse*, but more especially in writings of the 15th century, of the "jargon" which characterizes the writings of Wycliffe and his immediate followers, as determining the heretical nature of such writings'.

² Migne, P.L., CXIII and CXIV.

³ Migne, P.L., CXII.

⁴ Migne, P.L., LXXXII.

⁵ See "On the Continuity of English prose from Alfred to More and his School", Introduction to *Harpfield's Life of More*, E.E.T.S., O.S., 186.

in the history of Middle English prose. But there is surely some justification for speaking of an important minor tradition in the history of medieval English prose, which comprises a great many works of merit that have hitherto received but scanty attention.¹ It is to this tradition that the present text may be assigned. The extent to which this minor tradition was influenced by the great works referred to above is often very striking, but it has enough originality to deserve closer investigation. If then this tract lacks the excellence that entitles the *Ancrene Riwe* to a place among the great monuments of English prose, it has, no doubt, qualities that raise it above the mediocrity and monotony that are so often peculiar to this kind of literature.

Lucidity and simplicity are its chief merits.² All unnecessary embellishments are carefully avoided. This is a rhythmical prose with a marked preference for a balanced symmetrical structure of the sentence. The rhythmical character is perhaps not as consistent as, for example, in *A Talkyng of þe Loue of God*³, but it is unmistakable in the following passages:

And if we don þat God biddiþ vs, þat we preyen hym he wole graunte vs. (7/21-22).

We preyen hym aftir heele 7 he sendiþ vs sekenes. We preien hym aftir pees 7 he sendiþ vs werre. We preyen hym aftir richees 7 he sendiþ vs pouerte. Manye wolde go to helle, nyf summe of þese þre lettynge made. And bettir it is wiþ seeknes wende to wele þen wiþ hele to woo, wiþ pouert to blisse þan wiþ richees to pyne. (8/21-26).

Certainly, he þat wole haue þat ioye, he mut wynne it here wiþ woo. (13/12). he þat wole haue þat lastande wele, here wiþ payne he must it wynne. (15/11-12).

he þat wol not forbere his owen sone, how schal he forbere his vnnayt þralle? (16/14-15).

Man, he seiþ, fordo þi propre wille 7 helle schalt þou nouȝt be inne. (36/26-27).

The liveliness of the text is also greatly enhanced by the author's gift of dramatization. It is well illustrated by the following extract, where the sinner is compared to the thief who is about to be hanged:

A þeeþ þat is ouertaken wiþ þefte 7 ledde forþ to take his doom, he felip þat

¹ Cf. Miss P. Hodgson, "A Ladder of Foure Ronges by the whiche Men mowe wele clyme to Heven. A Study of the Prose Style of a Middle English Translation", *Modern Language Review*, 44(1949), p. 465.

² Despite its clarity medieval prose is often much more complex than it looks at first sight. Compare in this connection Miss P. Hodgson's remarks in *Deonise Hid Diuinite*, E.E.T.S., O.S., 231, p. xlvi.

³ Ed. C. M. Westra, 's-Gravenhage, 1950.

þing þat he hæþ stohn hevy lyande trussid in his necke. He is drawen 7 iugide, as a þeeþ owiþ to be, to his doom. Bifore his izen he seep redily greiþed þe peyne þat he schal to. He seep turmentoures on euery syde bisette to do hym woo, as he hæþ wel deserued. Whanne he seep þat he is þus bisette, I trowe þat he is careful ynow; wiþ teeris hertily mercy he crieþ. And þe nerre þat he comeþ to þe peyne, þe hastilier mercy he crieþ. What are we but þeues ateynt 7 fals traytours, whanne we synne 7 mystake azeyn oure derworþe Lord? Als sone is doom of deef 3yuen vpon vs 7 þe turmentoures of helle redy wiþ þe fardel of oure synnes trussed in oure necke to drawe vs to peyne 7 to plungen vs into þe deep pit of helle, þere in pyne wiþouten ende to be, but if þe mercy 7 þe goodnesse of hym whom wiþ oure waried synnes we haue wrappid lettynge make. Ffor as sone as we haue synned, we aren as þe þeeþ þat is ouertaken 7 hæþ þe corde aboute his prote þat he schal be hongid wiþ or his hed leid on a stokke of for to smyte. (5/26–6/5).

The author also shows a certain fondness for bringing home his point by using comparisons based upon images drawn from everyday life. Sometimes these are very graphic indeed, as in the following passage, where he is criticizing people's preference for extravagant clothes:

Þis þridde [poynt of] þis reule men 7 wymmen ouerpassen 7 ouertaken þat wiþ curious aray are streyt sett, as cloof vpon þe teyntour, þat þei seme smal kuttid aboute þe knees, as þau3 þei schulden wade 7 stampe in myres aftir eles, þat, were here breches torne, men myzten see here lychams. Also þese wymmen wiþ here longe tayles, here hedes with garlondes aboute bisette, what so may make hem semely is þer nobing failyng; þat þat is comun wil þei no3t. So þei aren in cloþing prisoned 7 pynched þat if þei oute schulen, þe soþe for to say, hem bihoueþ be drawen out as an ele out of his skyn. (19/5–14).

And this is how he depicts people that only pray with their lips:

Þei þat wiþ suche ydil þou3tis preien, þei haue hony in here mouþes, but þei fele no swetnes þat chateren as don pyes 7 no3t preieþ. (9/17–19).

A noteworthy feature is the frequent use of proverbs and proverbial sayings:

Certainly, he þat wole haue þat ioye, he mut wynne it here wiþ woo. (13/12). But as it is an olde englische: he þat ne may suffre þe wele wiþ þe woo, he hym pleyneþ þou3 he no woo þole. (13/28–29). he þat wole haue þat lastande wele, here wiþ peyne he must it wynne. (15/11–12).

On oþer half þis is propre kynde of man þat he delytiþ hym in his owne þingis. (41/15–16).

He þat his hors ouertrauelip in þe mornynge, he schal not þat day good iourney make. (51/23–24).

The Latin quotations in this text are usually followed by English translations. Though as a rule these are faithful renderings of the Latin, the author at times translates quite freely, not allowing himself to be hampered by the syntax of the Latin and expanding his original whenever he thinks fit. It is in these translations that his prose is often at its best. Compare, for example:

*Si quis cognouerit plagam cordis
sui 7 extenderit manus suas, tu
exaudies in celo.*

*Qui ex indiscrecionis vicio ieiunat 7
vigilat 7 huiusmodi sic agit vt de-
ficiēte spiritu vel corpore lan-
guente spiritualia impediuntur, ab-
stulit corpori suo boni operis ef-
fectum, spiritui affectum, proximo
exemplum, deo honorem. Sacri-
legus est [et] omnium bonorum
reus.*

*Bone voluntati non semper creden-
dum est, set refrenanda est [7 re-
genda est], maxime [in] incipiente.*

*Dis is: who so knowip þe woundis
of his herte, þat is his giltis þat he
haþ don aȝen God, 7 liftip vp his
herte 7 his hondis, mercy criande
wip meke preier, Lord þou schalt
here hym 7 þou schalt here his
preier in heuene 7 graunt hym [þe]
zernynȝis of his herte. (6/12–15).*

*Þat is: he þat vnwysely wakip or
fastip or oper suche werkis doip,
so out of myȝt þat þe fleische
waxip seek 7 þe spirit dulleþ, so
þat goostly werkis are lettide, he
stelip fro his body þe mede of his
goode werkis, fro his spirit loue,
fro his broþer ensauple, louyng 7
honour fro God; and forþi he doip
sacrilege 7 schal answere tofore
God of alle þe goode werkis þat
he for his vnwitt haþ wiþdrawen
fro God. (50/23–28).*

*Þat is: men schal noȝt ȝyue feiþ to
þe goode wille, ffor þe seend puttip
ofte man to good wille for to tille
hym þerwip and brynge hym vnto
yuel. Fforþi, he seiþ, þe good wille
schal bridelid be, þat it schal be
reulid wip wysdam 7 skil, þat vertu
ne turne into vice ne salue into
deep and namely, he seiþ, in hem
þat haue bigunnen hiȝe lijf. (52/34–
53/2).*

A careful analysis of this text also shows that the author must have been familiar with the rules of medieval rhetoric. His application of rhetorical devices may occasionally have been spontaneous, but upon the whole this prose is too finished to assume spontaneity for the whole of the text. Further evidence for the deliberate use of rhetoric is the frequency with which certain figures recur. Their use is by no means the most striking stylistic feature, however. Indeed, their unobtrusiveness may easily cause the casual reader to miss them altogether. Still, when they occur, they are as a rule functionally significant, not merely employed for the sake of ornament. Among the figures that are found most frequently are *anaphora*, *antistrophe*, *exocche*, *anadiplosis* and *paregmenon*.¹ Each will be illustrated by means of a few examples.

Anaphora (repetition of one or more words at the beginning of successive sentences or clauses):

Lord, þou schalt here hym 7 þou schalt here his preier in heuene... (6/14-15). We preyen hym aftir heele 7 he sendiþ vs sekenes. We preien hym aftir pees 7 he sendiþ vs werre. We preyen hym aftir richees 7 he sendiþ vs pouerte. (8/21-23).

Ffor when man lokip his filþe 7 his wrechidnes, how wrecchid he is in body, how wrecchid he is in soule,... (48/26-27).

Antistrophe (repetition of one or more words at the end of successive sentences or clauses):

noþing myzt harme hym, no deþ myzt dere hym, nozt þat he wolde haue wantid hym. (13/27-28).

and þat, derworþe Lord, to be lyke þee. Lucifer in heuene coueitide to be like þee... (30/6-7).

þis olde man is þat is geten in synne, born in synne, norischid in synne, þe foule stynkyng careyn, louynge synne, liynge in synne,... (52/3-5).

Exocche (a combination of *anaphora* and *antistrophe*):

But þe grace of God, if þou it haue, noon may reue it þee, noon may take it fro þee azeyns þi wille ne God wol not reue it þee. (41/19-21).

Wherto preiest þou, wherto fastist þou, wherto any good doist þou? (44/5). wiþ herte I forzyue hem not, wiþ herte I loue hem nozt... (45/10).

¹ There is some confusion concerning the use and exact meaning of some of these terms. See the Appendix in Sister A. M. Humbert, *Verbal Repetition in the "Ancren Riwle"*, Washington, 1944. This book also contains a most useful bibliography. Cf. also M. M. Morgan, "A Talking of the Love of God and the Continuity of Stylistic Tradition in Middle English Prose Meditations", *Review of English Studies*, vol. III, new series, 1952, pp. 97-116.

Anadiplosis (final-initial repetition):

þen myzt alle see 7 knowe in his persoun boþe God 7 man. Man miȝt þei knowe 7 see þat he was... (29/20–21).

it is for to trowe þat he wol ȝyue þat nedeful is to þe sustenaunce of þe lijf. Þe lijf is more þen þe mete... (37/29–30).

if þou haue wisdom lyke to þe bee. A bee þat fyndiþ hony in eche floure... (41/27–28).

Fforþi in þe olde lawe with euery sacrifice was offrid salt. Salt sauoreþ alle metis to men. (50/10–11).

Paregmenon (repetition of the stem of a word with variation in inflexion, part of speech, etc.):

for to kyndil þi loue to hym 7 more lerne to loue hym,... (3/18–19).

mowe zee, quod he, drynk of þat drink þat I schal drynk of? (7/31–32).

Þere he wole vs corowne wiþ þe coroun of eendelez ioye,... (12/7).

Charite is þat oon weizte þat on þe day of doom lieþ in þe weizte þat schal weizen oure mede... (17/36–37).

The figures exemplified above are sometimes combined to form complex patterns, as in the following sentence, where *anaphora*, *antistrophe* and *paregmenon* are employed:

more he kyndeliþ in þe loue of God 7 more sereues to be loued of God. (20/17–18).

Alliteration would seem to play only a minor part in this text, in spite of the fact that it contains a large number of alliterating groups and phrases. However, these are all of a more or less traditional character.¹ The following is a mere selection:

cruste 7 crommes; þe bondes tobrusten; day of doom; þe deaf, þe doumbe; doom of deep; hardnesse of herte; hope of hele; gederid togidere; Goddis grace; kyng ne cayser; penaunce or peyne; putten hem to peril; slomerist 7 slepist; swete of sauour; tyde 7 tyme; þe welþe of þe worlde; woful wrecche; wrenchis 7 wyles, etc.

The alliteration is probably more deliberate in the quotations below:

And bettir it is wiþ seeknes wende to wele þen wiþ hele to woo,... (8/24–25).
lete oure hertis be defouled 7 so foule foyled... (9/29–30).

¹ With a few exceptions they are all listed in J. P. Oakden, *Alliterative Poetry in Middle English*, vol. II: *A Survey of the Traditions*, Manchester, 1935.

*Certis þat we lerne greete þingis gretly to 3erne. (10/29–30).
þe foule fleisch, þe foule stynkyng careyn, louynge synne, liynge in synne,...
(52/4–5).*

Interrogatio and *exclamatio*, though frequently employed, do not require illustration here. Other figures of speech occur, but they are too few and far between to deserve mention.

Summarizing the qualities outlined above, one might say that the author writes a simple, lucid kind of prose, the style of which is quite in keeping with the practical end he has in view. The means he employs to achieve this end are not original, but definitely show a certain amount of craftsmanship. Humour we shall look for in vain, but the liveliness of the narrative constantly relieves the seriousness and the didactic tone. This text may lack brilliancy, but its superiority to many similar works of the late Middle English period need not be questioned.

2. Audience and Purpose

At the beginning of his treatise the author addresses the reader as his 'dere sistir in God, Goddis hondemayden 7 his spouse'. 'Dere sistir' is the usual form of address in this text; the reader is once addressed as 'dere frend'. That this exposition was written for a nun is clear not only from the opening address, but also from various references elsewhere in the text. Thus the author speaks of 'þoo wymmen þat beþ religious', who, in spite of their ability to read and sing, are often unable to understand what they pray or read.

The question who this nun was and to what order and community she belonged must remain unanswered. She is never mentioned by name and none of the extant texts contains any information about her background.

The codices in which these texts have been preserved are not very helpful either, though in all six cases we possess some information concerning ownership. In 1472 the Westminster MS. was owned by Richard Cloos, a layman, who is probably to be identified with one of the churchwardens of St. Mary-at-Hill, London. Johannes Levell, who may have been a parish priest, at one time owned the Trinity College MS. MS. II. vi. 40 belonged to a variety of people. It is the only manuscript that almost certainly belonged to a nun, since twice it bears the inscription: 'Iste liber constat domine Johanne Mouresleygh'.¹

¹ There is no evidence of pre-Reformation owners in the case of the other MSS. Dr. Samuel Ward (d. 1643) was presumably the owner of the Sidney Sussex codex. MS. Laud Misc. 104 formed part of the library of the Puritan William Charke (fl. 1580), while the Durham MS. was given to the Cathedral Chapter Library by the Rev. Robert Blakiston (d. 1634/5).

These manuscripts may be roughly described as containing pieces of religious instruction, but their contents were apparently varied enough to appeal to people with widely divergent interests. Whatever the interest of these marks of ownership may be, however, they do not shed much light on the circulation of these manuscripts during the Middle Ages nor on the audience for which the treatises they contain were originally intended.¹

An important question raised by this exposition is that of the purpose for which it was written. The author begins by drawing a sharp contrast between 'men of religioun 7 oþer clerkis', who have no difficulty in understanding what they read in their prayers and in the Scriptures and 'þoo wymmen þat beþ religious'. The latter, though they can read and sing, often do not understand what they pray. He then goes on to explain his motives when he writes: '...I vndirstonde þat whanne þou makest þi preier to þi Lord Ihesu Crist, þou woldest... hertily vndirstonde þat þou preiest wiþ mouþ... Fforþi I bepouzt me... to vndo þee þe pater noster'. The reference to women religious who fail to understand what they pray clearly shows the author to have been familiar with the fact that sisters who did not know Latin (and his 'dere sistir in God' was one of them) were nevertheless often required not only to take part in the recitation of the Latin office, but also to say Latin prayers whose meaning escaped them altogether. This was a common enough phenomenon in the Middle Ages. However, it is certainly no exaggeration to say that the educational level of the average nun was very poor and that the majority of them knew no Latin whatever. Nor was a knowledge of Latin absolutely necessary. We know from visitation records and other contemporary evidence that upon the whole it was fairly easy to qualify for admission to women's houses. Miss Power has pointed out that the only requirements would seem to have been that they should be able to take part in the daily offices in the choir and that the ability to read and sing was consequently essential.² She quotes two examples, both of which explicitly mention this ability as a condition for admission.³ We have further evidence in *The Myroure of oure Ladye*, a translation of their daily services made for the nuns of Sion, where the translator explains why he has undertaken his translation: '...many of you, though ye can synge and rede, yet ye can not se

¹ There is very little evidence of ownership of Pater Noster treatises outside religious communities. Of 7568 medieval wills examined by Miss M. Deanesly only three, all of them dating from the 15th century, were found to contain a reference to books 'De Oratione Domini'. See her article "Vernacular Books in England in the Fourteenth and Fifteenth Centuries", *Modern Language Review*, 15 (1920), p. 357.

² See *Medieval English Nunneries c. 1275-1535*, Cambridge, 1922, p. 245.

³ See *Collectanea Anglo-Praemonstratensia*, II, p. 267, ed. F. A. Gasquet, Camden Society, 1906 and *Visitations of Religious Houses in the Diocese of Lincoln*, I, p. 53, ed. A. H. Thompson, Canterbury and York Series, vol. xvii, 1915.

what the meanyng the of ys'.¹ In none of these cases is there any insistence on a knowledge of Latin.

This lack of Latin naturally gave rise to translations into the vernacular, ranging from texts of a predominantly secular character, such as *The English Register of Godstow Nunnery*², to purely devotional treatises such as *The Myroure of oure Ladye*. The latter is particularly interesting since the vernacular text is clearly not intended to replace the Latin of the daily service in choir. The translator is careful to point out that, although his readers may use his text to follow the Latin service while it is being read in choir, 'Thys lokeynge on the englyshe whyle the latyn ys redde. ys to be vnderstonde of them that haue sayde theyre mattyns or redde theyr legende before. For else I wolde not counsell them to leue the herynge of the latyn. for entendaunce of the englysshe'.³ There is evidently some reluctance to make concessions for those who do not know Latin, although the permission for the nuns of Sion to use *The Myroure* in the way indicated by the translator is a great step in advance in comparison with earlier practice, when the use of this kind of book in choir was often forbidden altogether.⁴ Eric Colledge points out that there were continental convents where the little office was recited by the nuns in the mother tongue, but he doubts whether this was the case anywhere in England.⁵

During the Middle Ages vernacular expositions of prayers such as the Pater Noster and the Ave Maria were probably as much in demand as translations of liturgical services. Throughout the medieval period the Pater Noster inevitably played an important part in the life of the religious community. The Old English version of the *Regula Chrodegangi* mentions the prayer in connection with matins and prime.⁶ The *Ancrene Riwe* contains a large number of references to the Pater Noster, which the recluses are told to say on a variety of occasions: on getting up in the morning, before and after each of the canonical hours, before going to bed, etc.⁷ The nuns of Sion prayed it in private before the beginning of each of the hours,⁸ and according to *The Rewle of Sustris*

¹ *The Myroure of oure Ladye*, ed. J. H. Blunt, E.E.T.S., E.S., 19, p. 2.

² Ed. A. Clark, E.E.T.S., O.S., 129, 130 and 142. See the prologue (p. 25) where it is said that 'women of relygyone, in redynge bokys of latyn, byn excusyd of grete vnderstondyng, where it is not her modyr tonge...'.
³ *The Myroure of oure Ladye*, p. 71.

⁴ See J. Bazire and E. Colledge, *The Chastising of God's Children*, pp. 67-8; chapter ix of the introduction gives a very lucid account of the lack of Latin among religious and its repercussions on liturgical prayer.

⁵ *Ibid.*, p. 73.

⁶ Ed. A. S. Napier, E.E.T.S., O.S., 150, pp. 24 and 28.

⁷ See *The English Text of the Ancrene Riwe*, ed. M. Day, E.E.T.S., O.S., 225, e.g. pp. 7-9.

⁸ *The Myroure of oure Ladye*, p. 73.

Menouresses enclosid it was said by the sisters in choir.¹ For the illiterate members of many convents the prayer owed its significance to the fact that they were allowed to recite Pater Nosters instead of taking part in the daily office. Eric Colledge quotes from the above-mentioned rule for Franciscan Minoresses, which says that the sisters who cannot read 'schal sey xx Pater noster for matyns...'.² In chapter xi of *The Thirde Order of Seynt Franceys* the brothers and sisters are urged to say their service every day. When they do not go to church they shall say psalms for matins, 'or ellis as other onlerned men done, For matens xij Pater noster, and for euery owre vij Pater Noster w^t Gloria Patri'.³ A similar attitude is found in the *Ancrene Riwe*, where we find: 'þe þe ne con oðer uhtsong. oþer ne mei hit siggen: uor uhtsong sigge þritti pater nosteres. 7 aue maria...'.⁴ For the serving-women the following concession is made: 'zif heo ne con o boke: sigge bi pater nosteres and bi auez: hire vres'.⁵

It is plain that in all these cases, no matter whether the Pater Noster is to be said by nuns who can read or by those who are illiterate, in private or as part of the liturgy, the reference is always to the Latin text. This explains the need there was for vernacular expositions and it is here that we must look for the origin of the present text.

3. Composition and Sources

Like many similar treatises this exposition of the Pater Noster is divided into eight parts, a division which is based on the seven petitions and a discussion of what in many medieval expositions is called the 'captatio benevolentiae': *Pater noster, qui es in celis*. The author, however, has not confined himself to an explanation of the meaning of this prayer (though this remains his prime concern), but has skilfully availed himself of every opportunity that offered to draw the attention of his 'dere sistir in God' to matters that had some bearing on her spiritual welfare and her daily life as a religious. The petitions are thus made to serve the purpose of enabling the author to bring together and discuss a variety of subjects that might otherwise have formed a fairly incoherent whole.

The exposition starts with a eulogy of the Pater Noster, which surpasses all other prayers in 'dignyte', 'worþines' and 'price'. The second of these points leads to a twofold division of the last six petitions according to whether they

¹ See *Two Fifteenth-Century Franciscan Rules*, ed. W. W. Seton, E.E.T.S., O.S., 148, pp. 104-5.

² *The Chastising of God's Children*, p. 69.

³ *Two Fifteenth-Century Franciscan Rules*, p. 51.

⁴ *The English Text of the Ancrene Riwe*, p. 20.

⁵ *Ibid.*, p. 193.

serve to ask God to deliver and protect us from evil or to grant us his benefits. In the first petition we pray that He may hear our prayer. The third point ('price') is not elaborated any further. This is followed by a fairly long treatment of the theme of prayer in general, in which the reader is told how to pray and what to pray for. Humility and awareness of sin are especially emphasized. A detailed survey of the five 'impedimenta oracionis' (6/39–10/33) concludes this part of the treatise. The exposition is then resumed with a discussion of the opening salutation: *Pater noster, qui es in celis* (11/3–4). The principal themes dealt with here are the relation between God and man, God's goodness and mercy to us and the way in which our lives and prayers ought to reflect our awareness of man's dependence on Him. Three things are specifically mentioned by the author as threats to the spiritual life: idleness, gluttony and an exaggerated concern for the body. Penance is the great remedy against idleness, but the author complains that many people are either unwilling to do penance or are guided by the wrong motives. Works of penance should, above all, be inspired by charity, not by the desire for a reputation among one's fellow-men. Gluttony, which can so easily lead to another deadly sin, lechery, should be combatted by moderation in eating and drinking. The third point ('gelous kepynge 7 tendre ouer þe fleisch') provides a welcome opportunity for the author to inveigh against extravagance in clothes¹ and to stress the fact that this world is not meant for man 'to make here his heuene'. The thread of the narrative is then picked up again when the author returns to the opening clause: *Pater noster, qui es in celis* (22/26). The interpretation of the word *noster* brings home to the reader that all men are brothers and sisters in God and that he ought to include all in his prayers. These words teach us four things: love of Him to whom we pray, hope that our prayer may be granted, belief in Him in whom we trust and true humility. If we have all these we may pray: *Sanctificetur nomen tuum* (23/13–14). It should be noted that, although none of the seven petitions has as yet been dealt with in detail, the author's treatment of what precedes them has already taken up well over a third of the whole text.

The first petition, *Sanctificetur nomen tuum* (23/13–14), causes the author to expatiate on the name of God, which is goodness. It is through his goodness that God manifests Himself to us, who may not know Him in his Godhead. But man is an ungrateful wretch, who often turns his back on God and forgets Him altogether. Awareness of God's goodness, however, will prevent him from ever being vexed by the misfortunes that may befall him. It will make him humble and generous and he will set little store by worldly goods. Finally it

¹ This is a very popular theme in the medieval sermons. See G. R. Owst, *Literature and Pulpit in Medieval England*, 2nd ed., Oxford, 1961, pp. 390–411.

will increase his love of God in all that he does. The name of God is also Jesus Christ, both God and man. In Him, too, God has manifested Himself to mankind.

When dealing with the second petition, *Adueniat regnum tuum* (30/28–29), the author distinguishes three meanings of the phrase ‘the realm of God’. Every man is the realm of God, when his reason does not acknowledge any other being but God. Holy Church is the realm of God, with the Pope as the highest representative of God on earth. It is here that the author launches his attack on the prelates and priests, the evil shepherds, who do not care for their flocks. Thirdly the realm of God is the Church triumphant, which man often seems reluctant to join.

Never will man enter the bliss of Heaven, unless he obeys God’s will. This is what he prays for in the third petition: *Fiat voluntas tua sicut in celo 7 in terra* (35/32–33). God knows what we need, spiritually as well as materially, and it is on God’s will that we should rely. ‘Propre wille’, therefore, is the beginning of all evil, but to obey God’s will enables us to joyfully accept anything that may happen to us. Especially religious, who have given up this world, should resist the temptation to follow their own inclinations, which will all the better enable them to keep aloof from the world.

Panem nostrum cotidianum da nobis hodie (40/10) may be interpreted in two ways. It is both the bread with which we nourish our bodies and the bread of the Eucharist. This bread, which is the grace of God, is indispensable to the soul and the only thing that we may call our own, since no one may take it away from us. We should therefore never take delight in finite things, which we are bound to lose again.

The fifth petition, *Et dimitte nobis debita nostra, sicut 7 nos dimittimus debitoribus nostris* (42/15–16), should encourage us never to despair of forgiveness of our sins, no matter how often we succumb to the temptations of the flesh. Therefore we should not listen to our conscience, which will often question the use of our prayers, because we are too deeply rooted in sin and cannot escape damnation. This petition also requires us to forgive those that have sinned against us. This we should always try to do ‘wiþ worde’, even if we cannot bring ourselves to do it with our hearts. The sincerity with which we pray this petition depends thus on our willingness to forgive our fellow-men, not on whether we actually succeed in doing so.

In the sixth petition, *Et ne nos inducas in temptationem* (47/30), the value of temptations is emphasized. We should not pray, therefore, that we shall not be tempted, but that we shall not be overcome by temptation. Humility rather than penance is the great remedy against temptation. The reader is especially warned against the temptations that he does not recognize as such, but which,

for that very reason, are all the more to be feared. What the author is criticizing here is the excess with which many people subject themselves to physical hardships such as fasting in order to do penance for their sins. In such matters we should be governed by reason rather than by enthusiasm.

Very little attention is paid to the last petition, *Set libera nos a malo* (55/21). Evil is here interpreted as both sin and suffering. We cannot possibly understand the misery of man's life on earth, unless we realize the perfection of his happiness before the fall. Sadly we fail in everything and never can we be sure of being in a state of grace, since all our works may have been inspired by pride.

As has already been pointed out, the introductory part of this treatise, which deals with prayer in general, takes up a fairly large part of the text. Less than two-thirds of it is, in fact, devoted to the exposition of the seven petitions. These do not all of them receive the same amount of attention, some of them are treated very briefly indeed. The author's method is usually the same. As a rule the translation of the Latin text is followed by an explanation of the key-word of the petition in question. Enumeration is a favourite device. Whenever possible these key-words are accorded a variety of meanings: the two names of God, the three realms, the two kinds of bread. Arguments are proved by reference to some authority, usually the Bible, and illustrated by means of *exempla*.

Among the author's sources the Bible and the Church Fathers play an important part. In the majority of cases biblical and patristic texts have been identified; references may be found in the notes to the text.

Furthermore, this exposition contains a number of short passages whose phraseology is reminiscent of certain well-known Middle English prose-writings, though there is no evidence that the author actually borrowed from them. These cases, too, have been mentioned in the textual notes.

Three of the author's sources, however, must be discussed at greater length. They are *The Mirror of St. Edmund*, the *Ancrene Riwe* and a number of religious tracts printed by Horstmann in *Yorkshire Writers*, vol. i, pp.132–56 and 300–21. Miss Allen, who examined the present text¹, failed to notice the influence of these writings, although several of her publications deal with the influence they exerted elsewhere.

The author's main source is *The Mirror of St. Edmund*. This work, which is also known as the *Speculum Ecclesiae* or *Mirror of Holy Church*, was composed by St. Edmund of Abingdon (d.1240)² and is extant in at least eighty manu-

¹ See *Writings Ascribed to Richard Rolle*, pp. 358–9.

² On St. Edmund see C. H. Lawrence, *St. Edmund of Abingdon. A Study in Hagiography and History*, Oxford, 1960.

scripts in three languages: Latin, French and English.¹ Its popularity is attested by the large number of manuscripts in which it is preserved, while its influence has been compared to that of the *Ancrene Riwe*.² The *Mirror* is primarily a spiritual treatise, written for religious as a guide to the contemplative life.³ The original version is often supposed to have been partly rewritten, possibly for the sake of a different audience. According to this view didactic material has been added to the discussion of the second grade of contemplation.⁴ This interpolation deals, among other things, with the seven deadly sins, the ten commandments, the twelve articles of the faith, the seven sacraments and the seven petitions of the Pater Noster. However, the most recent editor of the *Mirror*, Mother Mary Philomena Forshaw, who has made an extensive study of Edmund's sources, is of opinion that the text is homogeneous and 'that the original form of the *Speculum* could reasonably have included the substance of what is now generally regarded as an interpolation'.⁵ Whether this didactic material is an interpolation or not, it is of great interest in connection with this exposition, since, with the exception of one passage, which is taken from another part of the *Mirror*, the author is clearly indebted to that part of it which deals with the Pater Noster. In *Yorkshire Writers*, vol. i, Horstmann prints two English versions of the *Mirror*, one from MS. Thornton (pp. 219–40), the other from MS. Vernon (pp. 240–61). Both manuscripts contain the interpolation, the Pater Noster being dealt with in chapter xvii of the Thornton text (pp. 229–34) and in chapter xv of the Vernon text (pp. 251–53). A collation of these texts with ours reveals that the latter is obviously very closely related to the Thornton version and cannot possibly derive from the Vernon text.

In all there are nine unmistakable cases of borrowing from the *Mirror*, varying in length from a number of pages to a few lines. Eight of these derive from the chapter on the Pater Noster, one is taken from chapter iii ('What makes man holy?'). There is no need to list all these correspondences here. For further information about them the reader is referred to the textual notes. Only three passages will be considered below. For reasons of space they cannot be quoted in full:

¹ For a survey of all the editions of the *Mirror* see Mother Mary Philomena Forshaw, *op. cit.*, pp. 18–20.

² See A. I. Doyle, "A Survey of English Prose in the Middle Ages", note c, p. 82, in *The Age of Chaucer*, ed. B. Ford, London, 1954.

³ There is an excellent summary of its contents in C. H. Lawrence's article "Edmund of Abingdon", *The Month*, ccxv (1963), pp. 213–29.

⁴ See C. H. Lawrence, *ibid.*, pp. 220–21. Eric Colledge, in his edition of the *Mirror* in *The Medieval Mystics of England*, London, 1962, pp. 123–40, omits this additional matter 'in an attempt to restore the homily to the form in which it was first preached and recorded'.

⁵ *Op. cit.*, p. 224.

Now, my dere frende, þou sall wyt þat þis Oryson passes all ober prayers pryncypally in twa thynges, þat es to say, in worthynes and in profyte. In worthynes, for þat god hymselfe mad it; and forþi do þay gret schame and gret vnreuerence till Ihesu goddes sone þat takes þame till wordis rymand and curius, and leues þe prayere þat he vs kennede, þat wate all þe will of godde þe ffadire, and þe whilke oryson commes mare till his plesynge, and whate thynges þe wrechede caytyfe hase myster at pray fore. Alswa, als I hafe sayde, he wate anely all þe ffadir wyll, and he wate all oure nede.....
.....Now, my dere frende, þese ere seuene prayers of þe Ewangelle þat oure lorde Ihesu Criste kennede till his dyscypills. (p.232).

And in þat trayste vs settis Ihesu Criste whene he kennes vs to calle godde oure fadyre þat es in heuene; ffor in hym sall man hafe certayne trayste þat he may and will all gudnes gyffe þat oure saule kane zerne and mekill mare, þe whilke es betakynde by þise wordes: Qui es in celis, þat es to say þe whilke es in heuene; ffor if godde will call hymselfe oure fadyre, þan he makes vs to wiet þat he lufes vs als chilydre, and at he will gyffe vs all þat we hafe myster of. Bot certanly, if all þe lufe þat euer had fadire or modire vnto þaire chilydre, or

Þis preier ouerstizeþ alle ober 7 ouergoip in dignyte, in worþines [and] in price; it ouerweizeþ alle. In dignite alle ober it passip, for Ihesu Crist hymself it made 7 tauzte it vs to seye, þat wot al þe wille of þe fadir of heuene 7 wist þat þis preier was most to his wille 7 wot what we wrecchis haue most nede to. Ffor as I riȝt now seide, he þat þis preier made, Ihesu Goddis sone of heuene, he oonly wot 7 soþfastli knoweþ al þe wille of þe fadir 7 al þat vs nedip he wot bettir þan oureseluen.....
..... Þes aren þe seuene preieres of þe gospel þat oure Lorde tauzte his disciplis. (3/25-4/30).

In hope þus vs setteþ oure Lord whan he lerneþ vs to calle hym oure fadir þat is in heuenes, ffor in hym men owen to haue certeyn hope þat may 7 wole alle goodis ȝyue þat oure soule [zerneþ], þe which is vndirstonden þoruȝ þis word: Pater noster, þat is: oure fadir. And þe power þoruȝ þis word: qui es in celis: þat is in heuenes. In as myche as God techip vs to calle hym oure fadir, in þat he makip vs to vndirstonde þat he loueþ vs as his dere childre and þat he wole ȝyue vs of his goodis aftir we haue nede. And

all oper lufes of þis worlde, ware
gedirde togedyre in a lufe, and zit
þat lufe ware multipliede als mekill
als manes herte moghte thynke,
zit it moghte nathynge atteyne to
þe lufe þat godde oure fadyre hase
vntill vs, þare whare we are hys
enmys.....

.....The coppe of hele
I sall take and calle þe name of my
lorde. The cope of hele whareof
dranke oure lord Ihesu oure saue-
our,... (pp.229–30).

and þat man in all his thoghtes
calles godez name, þat sothefastely
knaues þat he hase noghte of hym-
selfe bot sorowe and synne. And
wit thou þat if sothefastenes be
sett faste in thi saule, þe mare þat
þou knawes þe for wrechide and
febyll, þe mare sall þou meke þe
and calle one hys mercy. And þus
it was of oure swete lady maydene
and modyr, ffor scho had mare of
grace þane any in this lyfe man or
womane þat euer was borne, thare-
fore scho helde hir lesse and lawere
þan any oper wyghte, and mare
cryede scho mercy þan any oper
man, whene sothefaste goddes sone
lighte in hir wambe.....

.....Forþi behufes mane
lese his propire will if he will per-
fitly knawe þe lufesomest broþer-
hede whareof now mekill I hafe
spokene,... (pp.230–31).

wite þou wel forsoþe þat, þou3 alle
þe loues þat euere were, or þat
euere hadde fadir or modir to here
childer, were festened in oo loue,
zit ne myzt it riztly by a þousande
parte reche to þe loue þat God hap
schewyd to vs.....

..... I schal take, he seiþ,
þe coupe of heele —[þis coupe of
heele] þat Dauyd calliþ þat is þe
coupe þat Ihesu Crist drank of—
and I schal incalle þe name of God.
(10/36–13/5).

3if man þis cuppe of penaunce
mekely takiþ 7 knowiþ hymself
vnworþi 7 ydel þral, as he þat ne
hap of hymself but onely synne, it
wil hym wynne socour 7 grace 7 to
God make hym queme. And þe
more þat man of hymself know-
ynge hap, þe more God 3yueþ hym
of his grace 7 þorough wissying of
þis grace more he kyndeliþ in þe
loue of God 7 more sereues to be
loued of God. Þus it was bi oure
dere lady seynt Mary, þat, þa3
sche hadde more of grace þen any
þat euer of modir was born, zit
sche helde hirselve leste 7 more
lowed hire þen ony oper. Fforþi
sche fonde grace bifore alle opir,
when soþfast Goddes sone of
heuene li3t in hire 7 took oure
kynde in hire.....

.....Fforþi bihoueþ man
to fize azeyn hymself 7 fordo his
propre wille, if he wole soþly
known þis holy broþerhed þat
comeþ of oure heuenly fader, þat
euer schal laste. (20/12–21/9).

The last two passages, as well as a short quotation at 22/3-5 ('Ffor al þat is of goodnes in body or in soule... þat ilyche fre is to vs alle', Horstmann, i, p. 231) derive from a long passage in the Pater Noster chapter of the Thornton recension, printed by Horstmann between x...x (pp. 229-32), to indicate that it is lacking in the Latin text and in MS. Vernon (see footnote, p. 229). However, from an examination of the various editions of the *Mirror* it appears that, apart from the Thornton MS., this passage does not occur in any of the numerous manuscripts of the *Mirror*, Latin, French or English. Whatever this may imply concerning the relation between the present text and the Thornton MS., there can be no question of any direct borrowing from the latter, since the present text antedates it by about half a century. The conclusion, therefore, must be that the x...x passage in the Thornton MS. is not original.

The possibility of the author's borrowing from an extract of the *Mirror* must not be ruled out. Extracts from different parts of the *Mirror* are extant in several manuscripts in Latin, French and English¹, many of which contain the exposition of the Pater Noster.² None of these known versions, however, could possibly have been the source of the present text.

The *Ancrene Riwe*, though an early text, had a tremendous influence throughout the Middle Ages. Miss Allen's research has shown that it enjoyed a great popularity for at least three hundred years.³ Although in most of the cases mentioned by her the influence of the *Riwe* is beyond all doubt, there are a few where the connection is by no means certain. The same is true of the present text, which has possibly been influenced by the *Riwe* in nine cases. Some of these (such as the comparison of God to the nurse who plays with her child and of temptation to the fire that purifies the gold) may be reminiscent of the *Riwe*, but are probably too commonplace to furnish convincing proof of *Riwe* influence. These doubtful cases have all been referred to in the textual notes. The following parallels are rather striking, however:

ANCRENE RIWLE⁴

*betere is forte gon sic touward
heouene: þen al hol touward helle.*

PATER NOSTER EXPOSITION

*And bettir it is wiþ seeknes wende
to wele þen wiþ hele to woo, wiþ*

¹ They are listed by Mother Mary Philomena Forshaw, *op. cit.*, pp. 110-2, 156-8, 195-9 and 205-7.

² It is interesting to note that some of these Pater Noster texts occur in codices that are known to have belonged to women religious. See e.g. the two French versions in Fitzwilliam Museum MS. McClean 123, which used to belong to Nuneaton Priory.

³ See "Some Fourteenth Century Borrowings from *Ancren Riwe*", *Modern Language Review*, 18(1923), pp. 1-8 and "Further Borrowings from 'Ancren Riwe'", *Modern Language Review*, 24(1929), pp. 1-15.

⁴ Quotations are from the 'editio princeps' by Mabel Day, E.E.T.S., O.S., 225.

7 to muruhðe mid meseise: þen to wo mid eise. (p. 83).

zet is mest dred of hwon ðe swike of helle eggeð to one þinge ðet þuncheð swuðe god mid alle. 7 is þauh soule bone: 7 wei to deadlich sunne. So he deð also ofte ase he ne mei mid openlich vuel: kuðen his strence. (p. 99).

pouert to blisse þan wiþ richees to pyne. (8/24–26).

Ffor ofte it bitideþ þat man is fon-did when he leste wot. Forþi it is more to drede. As doiþ þe envious feend of helle, þat seep þat he may not brynge man into open yuel þoruþ nozt þat he may do. What doiþ he þen? He eggip hym to a þing þat semeþ riht good, þat aftir may make weye to myche yuel. And so he doiþ as ofte as he ne may wiþ open yuel kipe his strengþe. (48/35–49/2).

The author's third source is a late Middle English compilation which consists of a number of treatises on 'Prayer', 'Grace' and 'Our Daily Work', printed twice by Horstmann in *Yorkshire Writers*, i, from MS. Arundel 507 (pp.132–56) and MS. Thornton (pp.300–21). These treatises, which have been attributed to Richard Rolle¹, differ considerably both in content and arrangement. Thus what Horstmann prints under the heading 'Six things are to wit in prayer' (pp.300–5) forms part of 'Our Daily Work' in MS. Arundel (pp.142–5), but precedes this tract in MS. Thornton, where it is incomplete and ends with an '&c' (p.305). As Miss Allen has pointed out², it is difficult to determine which of these two versions is the original. Neither of them, however, could have influenced our text, which, though obviously much closer to the Thornton version in phraseology, contains material that is only in the Arundel text. Another version of this compilation occurs in the Ingilby MS., now Huntington MS.148.³ It is called by Miss Allen 'a somewhat enlarged form of the treatise in the Thornton MS'.⁴ The Huntington version, which is entitled *Pe Holy Boke Gratia Dei*⁵, contains no break between the treatises on 'Grace' and 'Our Daily Work' (cf. Horstmann, p.310),

¹ By Miss G. E. Hodgson in *The Form of Perfect Living, and other prose Treatises of Richard Rolle of Hampole*, London, 1910, as well as in *The Sanity of Mysticism, A Study of Richard Rolle*, London, 1926. Miss Allen, while admitting that there are reminiscences of his style in the section on 'Daily Work', doubts his authorship (see *Writings Ascribed to Richard Rolle*, p. 287).

² See "Some Fourteenth Century Borrowings from *Ancren Riwe*", *Modern Language Review*, 18 (1923), pp. 4–5.

³ See S. de Ricci and W. J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, vol. i, p. 59.

⁴ See "Some Fourteenth Century Borrowings from *Ancren Riwe*", p. 5.

⁵ See Sister Mary Luke Arntz, S.N.D., *Pe Holy Boke Gratia Dei: An Edition with Commentary*. (Fordham University thesis, 1961). In *Dissertation Abstracts*, vol. xxiii, p. 221, *Pe Holy Boke Gratia Dei*, which apparently also includes 'A Meditation on the Passion and of

while the discussion on 'Prayer' (Horstmann, pp.300–5) follows 'Our Daily Work' instead of preceding it, as in the Thornton text. Though there is no evidence to show that the Huntington version was the actual source of this exposition, the latter is no doubt more likely to derive from a text related to *þe Holy Boke Gratia Dei* in the Huntington MS. than from the confused versions printed by Horstmann. In all there are nine cases of borrowing, four from 'Our Daily Work', the others from 'Six things are to wit in prayer'. Since full references are given in the textual notes, only one passage is illustrated below:

SIX THINGS ARE TO WIT

The ferth, what mene sall aske in prayere? Now certis, grace in this lyfe, & endles Ioye in þe toþer. This techis God vs to pray afterwarde, þare he sayse thus: Primum querite regnum dei & iusticiam eius, & hec omnia adicientur vobis, ffirst, he saise, laytez with prayere þe blis of heuene, & rightwysnes, þat þe waye makis þerto, and þan [a] at þe nedis sall þou fynde; for god es dettour to þame þat rightwyse ere to fynd þame at þam nedis of erthely gудis, for rightwysnes makis of mene goddes childir; forþi erthely gudes are ordayned to þe sustenance of goddes childir þof þay noghte after þame pray, and þe ffadir thurgh kynd es haldene to sustene his childir. (p. 300).

PATER NOSTER EXPOSITION

Fforþi, if þou wolt wite what þou schalt preye, seynt Poule þe techiþ. Herken what he seiþ: Que sursum sunt querite, non que super terram. Preye 3e aftir þoo þinges þat ben aboue, he seiþ, nozt aftir þoo þingis þat ben vpon þe erþe, þat is grace 7 ioye; grace in þis lyf 7 ioye aftir, when we heþen wende. Þese two schal men aftir preye bifore alle oper. And þen schal God 3yue vs to auantage of erþely goodis þat vs nedip. Ffor þis bihette God vs in þe gospel of seynt Mathew, þere he seiþ: Querite primum regnum dei 7 hec omnia adicientur vobis. Sechiþ at þe first þoru3 preier þe blisse of heuene 7 riztwisnesse [7] of erþely goodis þat 3ow nede is I schal 3yue 3ow to sustenaunce. Ffor erþely goodis aren ordeyned to sustenaunce of hem þat ben riztwise, ffor riztwisnesse makip of erþely men Goddis children. And God is holden wiþ sustenaunce to helpe his children... (8/30–9/6).

Three Arrows on Doomsday' (Horstmann, i, pp.112–21) is described as 'an integral treatise'. The edition 'represents the first reconstruction of this treatise, extant in its entirety in no single manuscript, but found in sections in MSS. Thornton, Huntington 148 and Arundel 507'. Rolle's authorship is rejected.

VI. THE PATER NOSTER IN MEDIEVAL ENGLISH LITERATURE

Throughout the Middle Ages the Church emphasized the importance of the Pater Noster as one of the essential parts of its instructional programme. It is frequently mentioned in episcopal statutes and dealt with in a large number of manuals of religious instruction. A concise survey is given below of the role of the prayer in the catechesis of the Medieval Church in England and in the religious literature of the time.¹

The first references to the Pater Noster are found as early as the eighth century. On 5 November, 734, Bede writes a letter to Archbishop Egbert of York², reminding him of his duty to teach those for whom he is responsible in the first place ('prae ceteris') the Catholic Faith as it is contained in the Creed and the Pater Noster. Bede's translation of the Lord's Prayer and the Creed, to which he refers in this letter, have not survived. He is especially concerned for those who do not know Latin, both laymen and priests; they ought to learn these prayers in the vernacular. Bede's letter probably contains the first implicit reference to the 'ignorantia sacerdotum', which was to be a source of constant anxiety for the Church. The tenth capitulum of the Council of Clovesho, which was held in the year 747, among other things required priests to learn and to teach the Creed and the Pater Noster in English³, while the second capitulum of the Legatine Synods of 787 urged godparents to teach these prayers to their godchildren 'dum ad perfectionem aetatis pervenerint'.⁴ The Canons of King Edgar⁵, xvii and xxii, enjoin that every Christian man ought to teach his children the Pater Noster and the Creed and that, unless he knows these prayers, he cannot be buried in consecrated earth nor receive Holy Communion; he who will not learn them is not a true Christian and cannot stand as god-

¹ Nothing will be said here about the magical or semi-magical use of the Pater Noster. For information on this subject the interested reader is referred to R. J. Menner, *The Poetical Dialogues of Solomon and Saturn*, New York and London, 1941, pp. 40-5, and further literature quoted here.

² Ed. C. H. Plummer, *Venerabilis Baedae Opera Historica*, Oxford, 1896, I, pp. 405-23. See also A. W. Haddan and W. Stubbs, *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, Oxford, 1869-1878, III, pp. 314-26. An English translation is in D. Whitlock, *English Historical Documents, 500-1042*, London, 1955, pp. 735-8.

³ See Haddan and Stubbs, *op. cit.*, III, pp. 361 and 366.

⁴ *Ibid.*, pp. 448-9.

⁵ These have been attributed to Wulfstan. See K. Jost, "Einige Wulfstantexte und ihre Quellen", *Anglia*, lvi (1932), pp. 288-301.

parent at a baptism or as sponsor at a confirmation.¹ We find the same formulation in chapter xxii of the Laws of King Cnut.²

The two major prose-writers of the late Old English period deal with the Pater Noster in their catechetical sermons. Aelfric translates it in his sermon *De Dominica Oratione* and insists that every Christian should learn the Pater Noster and the Creed.³ Archbishop Wulfstan, in his sermon *De Fide Catholica*⁴, writes that a man should at least know what every Christian must know: the Pater Noster and the Creed. In *To eallum Folke*⁵ Wulfstan gives an English translation of these prayers, reminding his audience that they should learn them in English, if they cannot learn them in Latin. In his *Sermo de Baptismate*⁶ he recommends that a child should be taught these prayers 'ealra pinga ærest'. Unwillingness to learn them prevents a man from being a Christian and deprives him of the rights that every Christian is entitled to.⁷

In spite of the insistence on the importance of the Pater Noster in the literature quoted above, the number of Old English texts in which it has been preserved is comparatively small.

Three poetical versions are extant, which are known as the Lord's Prayer i, ii and iii respectively.⁸ The Lord's Prayer i is a close imitation of the Latin original. It is the shortest and probably the oldest of the three. The Lord's Prayer ii, a long paraphrase of no less than 123 lines, is the longest text, while, according to its editor, the third version 'is probably to be regarded as the best of all the Anglo-Saxon verse translations of Latin liturgical texts'.⁹ According to J. M. Ure the Lord's Prayer ii is an alternative version to the Lord's Prayer iii and both of them belong to the *Benedictine Office*.¹⁰

¹ See B. Thorpe, *Ancient Laws and Institutes of England*, London, 1840, II, p. 249.

² See Wilkins, *op. cit.*, I, p. 304. Cf. F. Liebermann, *Die Gesetze der Angelsachsen*, Halle, 1903-16, I, p. 304. Cnut's laws, too, have been attributed to Wulfstan. See D. Whitelock, "Wulfstan and the Laws of Cnut", *English Historical Review*, lxxiii (1948), pp. 433-52.

³ See B. Thorpe, *The Homilies of the Anglo-Saxon Church*, London, 1844-6, I, p. 258. For another translation of the Pater Noster see vol. II, p. 596.

⁴ Ed. D. Bethurum, *The Homilies of Wulfstan*, Oxford, 1957, pp. 157-65.

⁵ *Ibid.*, pp. 166-8.

⁶ *Ibid.*, pp. 175-84.

⁷ The phraseology recalls the Canons of Edgar xxii, quoted above, which, according to Miss Bethurum (*op. cit.*, p. 318) is the immediate source of this.

⁸ Ed. Grein-Wülker, *Bibliothek der angelsächsischen Poesie*, II, pp. 227-38. The Lord's Prayer i was also edited by G. P. Krapp and E. Van Kirk Dobbie, *The Exeter Book (The Anglo-Saxon Poetic Records, III)*, pp. 223-4. Cf. also W. S. Mackie, *The Exeter Book*, E.E.T.S., O.S., 194, pp. 186-7. The other two versions were edited by E. Van Kirk Dobbie, *The Anglo-Saxon Minor Poems (The Anglo-Saxon Poetic Records, VI)*, pp. 70-4 and 77-8.

⁹ E. Van Kirk Dobbie, *The Anglo-Saxon Minor Poems*, p. lxxvii.

¹⁰ See "The *Benedictine Office* and the Metrical Paraphrase of the Lord's Prayer in MS. C.C.C.C. 201", *Review of English Studies*, n.s. iv (1953), pp. 354-6. This view was opposed by

The prose versions that are extant in Old English are more numerous. The translations by Aelfric and Wulfstan have already been referred to above. Skeat, in his edition of the Gospel of St. Matthew, prints three texts, with variant readings from four other manuscripts.¹ Other texts, from MS. Cotton Tiberius C.i and MS. Cotton Cleopatra B.xiii, both of the eleventh century, are printed in *Anglia*² and in *Reliquiae Antiquae*.³ The most remarkable thing about all these prose versions is that no two of them are exactly alike, though the differences are sometimes slight. This may clearly be seen in an article by A. S. Cook, in which a detailed comparison is made of the various petitions of the Pater Noster in six Old English texts.⁴ The conclusion would seem to be justified that there was no such thing in the Anglo-Saxon Church as a standard vernacular text of this prayer.

Old English literature, then, offers a clear picture. The Lord's Prayer survives in a small number of texts, both in poetry and in prose. These are all straightforward translations or paraphrases, without any of the complexity with which so many later expositions were to be treated.

The anxiety of the Church about the proper instruction of the laity in the fundamentals of the Christian faith continues to manifest itself in the episcopal legislation of the centuries after the Norman Conquest. Councils and synods were held in all parts of the country and the statutes issued by the bishops form an impressive testimony of their determination to put an end to the ignorance of their diocesans. The great impetus to this movement was given by the Fourth Lateran Council of 1215, called by Innocent III.⁵ This Council, which was attended by a large number of English bishops, had far-reaching consequences both for the clergy and for the laity. Thus the decree *Omnis utriusque sexus*, which required every Christian to go to confession and to receive Holy Communion at least once a year, made it necessary for the clergy to instruct all people in the various theological matters connected with the new duties. It is

L. Whitbread in "The Old English Poems of the *Benedictine Office* and some Related Questions", *Anglia*, 80 (1962), pp. 37-49.

¹ *The Gospel according to St. Matthew*, Cambridge, 1887, pp. 54-5. Cf. *The Gospel according to St. Luke*, Cambridge, 1874, pp. 114-7.

² See H. Logeman, "Anglo-Saxonica Minora", *Anglia*, xi (1889), p. 100. According to A. S. Cook this text must derive from what he calls Aelfric 2 (ed. Thorpe, *The Homilies of the Anglo-Saxon Church*, II, p. 596). See his article "New Texts of the Old English Lord's Prayer and Hymns", *Modern Language Notes*, vii (1892), pp. 21-3.

³ Ed. T. Wright and J. O. Halliwell, London, 1841, vol. I, p. 35.

⁴ "The Evolution of the Lord's Prayer in English", *The American Journal of Philology*, xii (1891), pp. 59-66.

⁵ For the text of the decrees of this Council see J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Florence and Venice, xxii, p. 982, and for a short synopsis see M. Gibbs and J. Lang, *Bishops and Reform, 1215-1272*, Oxford, 1934, Appendix A, pp. 180-2.

not to be wondered at, therefore, that the English Church of the thirteenth century displays great activity in this field and that the number of constitutions and statutes published during this period is impressive.¹

One of the highlights in the history of religious instruction in medieval England is no doubt the Council of the province of Canterbury, held at Lambeth in 1281.² Chapter nine of the Lambeth Constitutions³, with its famous incipit 'Ignorantia sacerdotum populum precipitat in foveam erroris' exerted a tremendous influence on subsequent ecclesiastical legislation. It circulated as a separate document, was used in 1357 by Archbishop John Thoresby of York for his *Catechism*⁴ and its influence continued into the sixteenth century, for in 1554 it formed the basis of Edmund Bonner's article 34 for the diocese of London.⁵ This chapter prescribed that, four times a year, every priest was to preach in English about the Fourteen Articles of the Faith, the Ten Commandments of the Law, the Two Commandments of the Gospel, the Seven Works of Mercy, the Seven Deadly Sins, the Seven Virtues and the Seven Sacraments. The Pater Noster, though it is not mentioned in the Lambeth Constitutions, is frequently referred to elsewhere. The Statutes of Archbishop Stephen Langton for the diocese of Canterbury (July 1213 x July 1214)⁶, which, according to the editors, are the earliest surviving set for any English diocese, state that every priest should exhort his parishioners to learn the Pater Noster and the Creed, which every adult Christian should know. Other thirteenth-century codes in which the Pater Noster is mentioned are, for example, the synodal statutes of bishop Richard Poore for the diocese of Salisbury (1217 x 1219)⁷, of Peter des Roches for Winchester (1224?)⁸, of William de Blois for Worcester (1229)⁹ and of Robert Grosseteste for Lincoln (1239?)¹⁰. Those of bishops Peter des Roches and Robert Grosseteste impose upon priests the duty to examine penitents on their knowledge of the Pater Noster. Another interesting feature is that some

¹ See M. Gibbs and J. Lang, *op.cit.*, Appendix B, pp. 183-4; C. R. Cheney, *English Synodalia of the Thirteenth Century*, Oxford, 1941, and F. M. Powicke and C. R. Cheney, *Councils & Synods with other Documents relating to the English Church*, vol. II, A.D. 1205-1313, Oxford, 1964.

² See Wilkins, *op.cit.*, II, pp. 51-61; Powicke and Cheney, *op.cit.*, pp. 886-901, and J. L. Peckham, *Archbishop Peckham as a Religious Educator*, Yale Studies in Religion, no. 7, pp. 49-58.

³ Cf. the text marked P in the edition quoted below.

⁴ Ed. T. F. Simmons and H. E. Edwards, *The Lay Folks' Catechism*, E.E.T.S., O.S., 118.

⁵ See W. H. Frere and W. M. Kennedy, *Visitation Articles and Injunctions*, London, 1910, II, pp. 338-9, quoted in Powicke and Cheney, *op.cit.*, note 4, p. 888.

⁶ Ed. F. M. Powicke and C. R. Cheney, *op.cit.*, p. 23.

⁷ *Ibid.*, p. 57.

⁸ *Ibid.*, p. 125.

⁹ *Ibid.*, p. 169.

¹⁰ *Ibid.*, p. 265.

statutes state that the Pater Noster and the Creed should be learnt or taught 'saltem in materna lingua'. This is the case, for example, in the statutes of bishop Peter des Roches for Winchester, referred to above, in those of Richard de Wich for Chichester (1245 x 1252)¹ and in the Summula of Peter Quinel, bishop of Exeter (1287?).² In the first and certainly in the last of these this addition may perhaps be taken to refer to the Creed only.

In the fourteenth century synodal legislation is much less popular than in the thirteenth. As W. A. Pantin has pointed out³, a bishop who wished to issue instructions preferred to do so by means of circular letters. However, there is ample evidence to show that the Pater Noster continued to be regarded as an essential item of every Christian's knowledge of the faith. Thus the constitutions of Henry Woodloke, bishop of Winchester, issued in 1308⁴, order all priests to see that the children of their parishioners know the Pater Noster, the Creed and the Ave Maria and that they can make the sign of the cross. Adults, when they come to confession, should be examined on their knowledge of these prayers and if it turns out that they do not know them, they should be instructed. The confessional thus became an important means of instruction. Virtually the same text is found in the acts of a synod called by Simon Langham, bishop of Ely, in 1364.⁵ Examples might be multiplied to show the continuity of this tradition.⁶ One instance may be given in conclusion to illustrate that the 'ignorantia sacerdotum', already deplored by Archbishop Peckham in the Lambeth Constitutions of 1281, is still as lamentable in the English Church of the middle of the sixteenth century. In bishop Hooper's interrogatories for Gloucester and Worcester Dioceses (1551-52) the clergy were asked three questions concerning the Pater Noster⁷: they were supposed to recite the petitions in English as well as being able to say where it was to be found and who was its author. An analysis of the answers given shows that since Peckham's days much progress cannot have been made.

Sixteenth-century injunctions present a sharp contrast with Pre-Reformation documents as far as the use of the vernacular is concerned. The vast majority of them clearly state that the Pater Noster ought to be recited, learned and taught in English, whereas the earlier constitutions, though occasionally they

¹ Ed. F. M. Powicke and C. R. Cheney, *op. cit.*, p. 451.

² *Ibid.*, p. 1059.

³ *The English Church in the Fourteenth Century*, Cambridge, 1955, pp. 194-5.

⁴ Ed. Wilkins, *op. cit.*, II, p. 297.

⁵ Ed. Wilkins, *op. cit.*, III, p. 59. This text ultimately derives from the Constitutions of Robert Grosseteste (1239?). See S. H. Thomson, *op. cit.*, p. 126.

⁶ See W. H. Frere, *Visitation Articles and Injunctions*, London, 1910, *passim*.

⁷ See W. H. Frere, *op. cit.*, II, p. 308.

add that it is possible to learn or teach it 'saltem in materna lingua', leave little doubt as a rule that the language to be used is Latin. The English text of the Lord's Prayer exhibits remarkable divergences in the English Primers published in the second quarter of the sixteenth century.¹ The first attempt to set up a standard version of the prayer would seem to date back to the Redman Primer of the year 1538, but it was apparently not until 1541 that a uniform translation was authorized.²

Next some consideration should be given to the place of the Pater Noster in Middle English non-legislational literature: in the manuals of religious instruction, the sermons and the religious drama. Finally some attention will be paid to the remarkable complexity with which the Pater Noster was sometimes treated in Middle English literature.

The manuals of religious instruction belong for the greater part to the fourteenth century. Pantin distinguishes two types³: those intended for the parish priests and those written for the laity as well as for the less educated clergy. The former were chiefly written in Latin, the latter in the vernacular.⁴ Among the manuals for the clergy that deal with the Pater Noster are the *Speculum Curatorum*⁵, John Myrc's *Instructions for Parish Priests*⁶ and the *Flos Florum*.⁷ It is not treated in Thoresby's *Catechism*, but does occur as an interpolation in the Lollard version of Gaytrick's translation.⁸ The manuals of the second group in which the Pater Noster is dealt with include St. Edmund's *Mirror of Holy Church* (which of course belongs to the thirteenth century), *The Book of Vices*

¹ See the list of variant readings in C. C. Butterworth, *The English Primers (1529-1545)*, Philadelphia, 1953, pp. 301-3.

² See C. C. Butterworth, *op. cit.*, p. 226. According to H. Thurston the new authoritative version of the Pater Noster and the Creed is first found in bishop Hilsey's *Manuall of Prayers* (1539). See "The *Our Father* in English" in *Familiar Prayers, Their Origin and History*, Selected and arranged by P. Grosjean, S.J., London, 1953, p. 33. However, Butterworth, *op. cit.*, p. 187, points out that Hilsey took the 'approved' wording of the Lord's Prayer from the Redman Primer of 1538.

³ *Op. cit.*, p. 191.

⁴ Examples of both types, with short summaries of their contents, may be found in Pantin, *op. cit.*, chapters ix and x. See also Appendix II. Some later Latin manuals, all of which deal with the seven deadly sins, are listed by M. W. Bloomfield, *The Seven Deadly Sins*, Michigan, 1952, Appendix III. Cf. also G. R. Owst, *Preaching in Medieval England*, chapter VII and H. G. Pfander, "Some Medieval Manuals of Religious Instruction in England and Observations on Chaucer's Parson's Tale", *Journal of English and Germanic Philology*, xxxv (1936), pp. 243-58.

⁵ See Pantin, *op. cit.*, p. 203.

⁶ Ed. E. Peacock, E.E.T.S., O.S., 31.

⁷ See Owst, *Preaching*, pp. 298-9.

⁸ See T. F. Simmons and H. E. Nolloth, *The Lay Folks' Catechism*, E.E.T.S., O.S., 118, pp. 7-11.

and *Virtues*¹ as well as the Kentish translation of the same French original: Dan Michel's *Ayenbite of Inwyte*.²

It is important to observe in this connection that the legislation of the thirteenth-century bishops did not provide the clergy with elaborate treatises, but merely with an outline of the various subjects, which, in the opinion of the bishop, every parish priest ought to cover in his programme of instruction. The thirteenth-century *summae* were thus written to enable the ignorant clergy to comply with the bishop's wishes.³ A good example is Robert Grosseteste's *Templum Domini*.⁴ In his statutes parish priests are merely told to teach the Pater Noster and other prayers to the children of their parishioners and to examine adults on their knowledge of these in the confessional. His *Templum Domini*, however, may be seen as an elaboration of these statutes; it is a fairly complex treatise, in which the seven petitions of the Pater Noster are treated together with the seven vices and virtues, the seven beatitudes and the seven moral habits. In the fourteenth century, as we have already seen, episcopal legislation had become less frequent and manuals of religious instruction were no longer written by the bishops themselves.

From the point of view of pastoral theology these manuals must be accorded very different values: the simplicity and occasional naïvety of Myrc's *Instructions for Parish Priests* are a far cry from the elaborate treatment of *The Book of Vices and Virtues*. Myrc refers to the duty of godparents to teach their godchildren the Pater Noster, the Ave and the Creed (ll.151–4).⁵ Penitents are to be examined in these prayers, which they need not know in Latin (ll.805–12). After telling the priest that he ought to preach about the Lord's Prayer two or three times a year, he confines himself to a short poetical version of the prayer (ll.410–21), which is not likely to have been of much use to the priest who wished to consult it in preparing his Pater Noster sermon. *The Book of Vices and Virtues*, on the other hand, after a long discussion of the opening phrase *Pater Noster, qui es in celis*, proceeds with the seven petitions, in which we pray for the seven gifts of the Holy Ghost. The systematic and very lucid exposition of the Pater Noster in this manual with its fondness for categories must have been an excellent guide for anyone looking for suitable material for a sermon on the subject.

¹ Ed. W. Nelson Francis, E.E.T.S., O.S., 217.

² Ed. R. Morris, E.E.T.S., O.S., 23.

³ For an interesting account of the low standard of education among the clergy in thirteenth-century England see J. R. H. Moorman, *Church Life in England in the Thirteenth Century*, Cambridge, 1946, chapter viii.

⁴ For a list of thirteenth-century *summae* see Pantin, *op. cit.*, p. 219.

⁵ Cf. the *Speculum Sacerdotale*, ed. E. H. Weatherly, E.E.T.S., O.S., 200, p. 116.

The treatment of the Pater Noster in the homiletic literature of the Middle Ages goes back at least to the days of Aelfric and Wulfstan. None of Wulfstan's homilies, however, is concerned with this prayer only; he discusses it along with other subjects of catechetical interest such as the Creed or in a sermon on baptism. An examination of the published sermon literature of the early Middle English period shows that the number of Pater Noster sermons is small. From this time date two sermons printed by Morris in his well-known series of *Old English Homilies*. Both of them deal exclusively with the Lord's Prayer. One, from MS. Lambeth 487¹, is a long poetical paraphrase with a detailed discussion of the several petitions. This is the first poem in English written in the short couplet. The other, from Trinity College Cambridge MS. B. 14. 52², is in prose. A verse sermon on the Pater Noster in which the invocation is treated as the first petition, from MS. Bodley Add. E. 6, written in the second half of the thirteenth century, was printed by Pfander.³ It is very likely that sermons are still to be found in manuscripts hitherto unedited.⁴ The Peckham Constitutions of 1281 not only provided the clergy with an instructional programme; they also required the parish priest to preach about it four times a year.⁵ This requirement must naturally have had a certain impact on the homiletic literature of the age that followed. It is surprising, therefore, that the number of known sermons on the Lord's Prayer is nevertheless so inconsiderable.

Fourteenth-century sermons on the Pater Noster are extant in two famous collections: in Myrc's *Festial*⁶ and in British Museum MS. Royal 18 B. xxiii.⁷ The majority of Myrc's sermons are intended to be preached on certain days of the ecclesiastical year, only a few of them being devoted to special subjects. His sermon *De Oracione Dominica*⁸ is a straightforward exposition of the seven petitions, followed by two *exempla*. Each petition is set against one of the seven deadly sins. It stresses the duty of him who has the cure of souls to expound the prayer to his parishioners once or twice a year. The author's motives appear from his remark that 'hit ys moch more spedfull and meritabull to you to say

¹ E.E.T.S., O.S., 29, pp. 54-71.

² E.E.T.S., O.S., 53, pp. 24-31.

³ *The Popular Sermon of the Medieval Friar in England*, New York, 1937, p. 41.

⁴ A study like Owst's, covering the period up to 1350, is still badly needed.

⁵ Cf. Myrc's *Instructions for Parish Priests*, ll. 404-7, where the parish priest is admonished to preach about the Pater Noster and the Creed two or three times a year. According to the *Speculum Sacerdotale*, ed. E. H. Weatherly, E.E.T.S., O.S., 200, p. 122, the priest should expound the Pater Noster and the Creed 'in here moder tonge' every Sunday after preaching to the people.

⁶ Ed. T. Erbe, E.E.T.S., E.S., 96.

⁷ Ed. W. O. Ross, E.E.T.S., O.S., 209.

⁸ Pp. 282-88.

your 'Pater Noster' yn Englysche þen yn suche Lateyn as 3e doþe. For when 3e spekyth yn Englysche, þen 3e knowen and vndyrstondyn wele what 3e sayn...'. British Museum MS. Royal 18 B. xxiii contains two Pater Noster sermons. Both are typical examples of the new method of sermon making in accordance with the rules of the medieval *artes predicandi*. The first sermon¹, which was meant to be preached on the eighteenth Sunday after Trinity, is based on a theme from the epistle of that day: 'Gracias ago Deo meo'. For man there is no better way to thank God than by means of the Pater Noster. This leads to an exposition of the seven petitions, which are here opposed to the seven deadly sins and ask the seven gifts of the Holy Ghost. However, this scheme is only worked out for the first petition.² Here, too, we find a reference to the duty of godparents to teach the Pater Noster, the Ave and the Creed to their godchildren. The Pater Noster should be known by everyone who is older than seven. The second Pater Noster sermon in this manuscript³ derives its theme from Matthew xxvi.41: 'Vigilate et orate'. In order to be able to follow the apostle's advice we should know what prayer best pleases God and what sins prevent our prayer from being heard. The preacher's elaboration of the opening theme thus introduces his exposition of the petitions with their opposites: the deadly sins. It is interesting to note that the order of the sins is different from that in Myrc's sermon referred to above.

An important collection of homilies (which concludes this survey of homiletic literature), similar to Myrc's *Festial*, is found in the fifteenth-century *Speculum Sacerdotale*.⁴ Among these sermons, which are intended for Sundays and saints' days, there is none that deals with the Lord's Prayer. However, this work contains a treatise on penance in two chapters, the second of which (chapter 23) throws an interesting light on the role of the prayer in medieval confessional practice. Among the various kinds of penance to be enjoined the Pater Noster is mentioned several times.⁵ The prayer is here again used as a substitute, for example because the penitent is a 'lewdeman', who cannot say Latin prayers or because it is impossible for him to fast.⁶

In the religious drama of the Middle Ages the Pater Noster also played a part. Indeed, the Pater Noster play is considered to be the oldest known morality.

¹ See W. O. Ross, *op. cit.*, pp. 9-12.

² According to the editor this suggests that the text is corrupt. See note p. 341.

³ *Ibid.*, pp. 46-59.

⁴ Ed. E. H. Weatherly, E.E.T.S., O.S., 200.

⁵ See pp. 76, 77, 78 and 80. See also J. T. McNeill and H. M. Gamer, *Medieval Handbooks of Penance*, New York, 1938, *passim*. Note that in Chaucer's *Parson's Tale* the Pater Noster is also mentioned in connection with penance.

⁶ Cf. also *The Lay Folks Mass Book*, ed. T. F. Simmons, E.E.T.S., O.S., 71, p. 16, and *English Gilds*, ed. T. Smith, E.E.T.S., O.S., 40, p. 20.

Although none of these plays has survived, there is evidence to show that they must have been performed at York, Beverley and Lincoln. The earliest reference to the York play is found in Wyclif's *De Officio Pastoralis* (1378): 'herfore freris han taugt in englond þe paternoster in Englizsch tunge, as men seyen in þe pley of 3ork'.¹ Though this need not necessarily refer to a Pater Noster play, there is other, more reliable, evidence of the existence of this play as well as of those at Beverley and Lincoln.² These plays must have enjoyed a certain popularity, since they continue to be acted until well into the sixteenth century.³

Various theories concerning the origin and contents of the Pater Noster play have been put forward. Interesting information about the York play is supplied by a document, dated January 1st 1388 (1389?), which was sent to the King's Council by the Gild of the Lord's Prayer.⁴ This document informs us that 'a play, setting forth the goodness of the Lord's Prayer, was played in the city of York; in which play all manner of vices and sins were held up to scorn, and the virtues were held up to praise'. Furthermore, a *computus* of this Gild, dated 1399, contains a reference to a *ludus accidie*⁵, which is supposed to have formed a part of the Pater Noster play dealing with Sloth, one of the seven deadly sins. Of the Beverley play we know that it consisted of eight pageants, seven of which bore the names of the seven deadly sins, the first being called the *Viciose*.⁶ From this it has been inferred that the Pater Noster play was a kind of dramatization of the struggle between the seven virtues and the seven deadly sins. The name of the play may then be explained by the fact that the petitions of the Pater Noster were believed to combat the vices and to procure the virtues.⁷ A treatise by Hugh of St. Victor⁸, in which the petitions of the Lord's Prayer are set against the seven deadly sins as well as the seven virtues has been regarded as a possible source of the English Pater Noster play.⁹

The conception of the play as a morality dramatizing the conflict between

¹ See F. D. Matthew, *The English Works of Wyclif*, E.E.T.S., O.S., 74, p. 429.

² See H. Craig, *English Religious Drama of the Middle Ages*, Oxford, 1955, pp. 338-41.

³ The last performance of the York Pater Noster play was in 1572.

⁴ See K. Young, "The Records of the York Play of the Pater Noster", *Speculum*, 7 (1932), pp. 541-2. The English translation of this Latin document is printed by T. Smith, *English Guilds*, E.E.T.S., O.S., 40, pp. 137-40.

⁵ See L. T. Smith, *The York Plays*, Oxford, 1885, p. xxix.

⁶ See A. F. Leach, "Some English Plays and Players, 1220-1548", in *Furnivall Miscellany*, Oxford, 1901, pp. 205-34.

⁷ See E. K. Chambers, *The Medieval Stage*, Oxford, 1903, vol. ii, pp. 154-5.

⁸ P.L., CLXXV, 400-10 and 767-90.

⁹ See T. E. Allison, "The Paternoster Play and the Origin of the Vices", *P.M.L.A.*, xxxix (1924), pp. 789-804; E. K. Chambers also refers to Hugh of St. Victor in *English Literature at the Close of the Middle Ages*, Oxford, 1964, p. 52.

vices and virtues was rejected by Professor Craig, who, from references to saints' plays in Lincoln annals, concludes that the Pater Noster play was not a morality, but consisted of a series of miracle or saints' plays, all of them connected with the Pater Noster theme.¹

Whichever interpretation is correct, the exact nature of the Pater Noster plays is unlikely to be established, unless fresh evidence, throwing further light on this problem, can be produced. Meanwhile, from what information we possess, it is clear that the function of these plays was analogous to that of the manuals of religious instruction and the sermons.² However, they must have reached a wider public and their audio-visual character is likely to have been far more effective.

A large number of Pater Noster texts, in prose and verse, have been preserved in numerous Middle English manuscripts.³ As it is hardly possible to deal systematically with them all, the final part of this survey will be confined to one or two texts in order to illustrate the complexity with which the Pater Noster theme was occasionally treated in Middle English literature.

Mention has already been made of a thirteenth-century *summa*, Grosseteste's *Templum Domini*, which is an early example of what Pantin has called 'experiments in theological mathematics'.⁴ The petitions of the Lord's Prayer are here set against various other 'sevens' in a diagram which Grosseteste describes as follows: 'In hac tabula est tota cura pastoralis officii'. A similar, more complex, thirteenth-century work is Simon of Hinton's *Ad instructionem iuniorum*.⁵ This kind of treatise, in which the Pater Noster functioned as the unifying theme which enabled the author not only to equate a fairly large number of heptamerologies, but also to schematize them in a way that was easily intelligible became increasingly popular as well as complex.

One of the most interesting Pater Noster texts is no doubt the late fourteenth-century *Speculum Vitae*. Of this remarkable poem, which is extant in thirty-five manuscripts, only 370 lines have so far been printed by Ullmann, who attributes

¹ *Op. cit.*, pp. 339-41. See also the same author's article "Morality Plays and Elizabethan Drama", *Shakespeare Quarterly*, 1 (1950), pp. 64-72.

² Cf. G. R. Owst, *Literature and Pulpit in Medieval England*, 2nd. ed., Oxford, 1961, p. 542.

³ Several of these have been printed by Wright and Halliwell in *Reliquiae Antiquae*, London, 1841, and by Maskell in *Monumenta Ritualia Ecclesiae Anglicanae*, 2nd. ed., Oxford, 1882. See also C. Brown, *Religious Lyrics of the XVth Century*, Oxford, 1939, p. 84. For further references to poetical versions see C. Brown, *A Register of Middle English Religious and Didactic Verse*, Oxford, 1916-20 and C. Brown and R. H. Robbins, *The Index of Middle English Verse*, New York, 1943.

⁴ *Op. cit.*, p. 228.

⁵ See M. Hussey, "The Petitions of the Paternoster in Medieval English Literature", *Medium Aevum*, xxvii (1958), pp. 8-16, where more examples are given.

it to Richard Rolle.¹ Two manuscripts ascribe it to William of Nassyngton, but its authorship is still a matter of dispute. There is also a prose version entitled *Myroure to lewde men and wymmen*, which was known to Miss Allen in three manuscripts.² The *Speculum* and the *Myroure* are supposed to be translations of a common original.³ The *Speculum* shows affinities to an anonymous Latin tract on the Pater Noster as well as to the famous *Somme* of Frère Laurens.⁴

The *Speculum* is probably the most complex *summa* on the Pater Noster in the whole of Middle English literature. Roughly speaking it may be divided into two parts, only the first of which is in fact an exposition of the Pater Noster.⁵ The first and shorter part starts with a eulogy of the prayer, which is followed by an exposition of the invocation. A variety of subjects, such as the ten commandments, the twelve articles of the faith, the seven virtues and the works of mercy are here dealt with or touched upon. The petitions are then explained, each of them being set against one of the gifts of the Holy Ghost. The second part of the poem, which is about three times as long as the first, opens with a survey illustrating the correspondence between the petitions and five sets of 'sevens': the gifts of the Holy Ghost, the deadly sins, the virtues, the beatitudes and the rewards. The petitions are then listed again, but now the normal order is reversed, *Set libera nos a malo* being discussed first, since we should first ask for the greatest gift (dread), because it removes the greatest sin (pride). The petitions are now only equated with three sets of 'sevens': the gifts, the deadly sins and the virtues and even this classification is not fully elaborated, since the gifts are given but scanty attention. However, the sins and the virtues are discussed at great length with all their branches and degrees. Here again the number seven plays a prominent part. These divisions and subdivisions may strike the modern reader as somewhat far-fetched and naïve; Professor Pantin has pointed out their significance as constituting 'a very important body of medieval ethical and psychological doctrine, which deserves careful study'.⁶ A systematic and fruitful study of both the *Speculum* and the *Myroure* will hardly be possible, however, as long as good editions are not available.

The above survey does not claim to be exhaustive. Nevertheless, in bringing together a certain amount of otherwise scattered information, it may serve a

¹ "Studien zu Richard Rolle de Hampole", *Englische Studien*, vii (1884), pp. 468–72.

² A fourth manuscript is now in the University of Pennsylvania Library. See E. V. Stover, "A *Myroure to Lewde Men and Wymmen*. A note on a recently acquired manuscript", *The Library Chronicle*, xvi (1950), p. 81.

³ See H. E. Allen, "The *Speculum Vitae*: Addendum", *P.M.L.A.*, xxxii (1917), pp. 138–9.

⁴ *Ibid.*, pp. 142–3.

⁵ The manuscript consulted was Trinity College Cambridge MS. R. 3.13.

⁶ *Op. cit.*, p. 229.

useful purpose and contribute something to our knowledge about the role of the Lord's Prayer in the ecclesiastical and literary history of medieval England.

To be able to assess the present exposition and to determine its place among the Pater Noster commentaries in medieval English literature, we must distinguish between two types of texts. On the one hand there are those that deal with the Pater Noster along with a variety of other subjects of catechetical interest, such as the Creed, the Ten Commandments, the Seven Deadly Sins, etc.¹ From the beginning of the thirteenth century the Pater Noster, the Ave Maria and the Creed are often grouped together and the number of topics which these texts attempt to cover increases as time goes on.² Though their treatment may often be rather superficial, many of these texts are manuals of religious instruction in the proper sense of the term. However, there are also texts in which the Pater Noster is the only subject dealt with or at least the centre of interest. It is to this group, which would seem to be much smaller than the first, that this exposition must be assigned. It is interesting to note that of the examples given by Wells³ the majority are in verse. Of the late Middle English prose versions those from the Thornton MS.⁴ and from Corpus Christi College Cambridge MS. 296⁵ are in no way comparable with the present text, which, as far as I am aware, is unique in its treatment of the subject.

¹ See J. E. Wells, *op. cit.*, pp. 350–1.

² See A. L. Kellogg and E. W. Talbert, *op. cit.*, p. 348, notes 1, 2 and 3.

³ *Op. cit.*, p. 353.

⁴ Ed. Horstmann, *op. cit.*, i, pp. 261–4.

⁵ Ed. F. D. Matthew, E.E.T.S., O.S., 74, pp. 198–202.

TEXT

EDITORIAL NOTE

The primary aim of this edition is to present the reader with a readable text. This has necessarily entailed a certain amount of interference with the text as it has come down to us, but an attempt has been made to preserve the original features as much as possible.

Punctuation, capitalization and paragraph-division are mine. Paragraph-marks, which are used very arbitrarily, have been ignored. Expansions of abbreviations have been indicated in italics. The ampersand has been retained. The spelling has been modernized only in so far that certain words, spelt in the manuscript as one word, have been split up (*goddessone, summan, no more*, etc.), whereas others have been joined according to modern usage (*wipouten, into, myself, neuerpeles*, etc.).

Marginal additions and interlineations have been inserted in the text with the appropriate comment in the footnotes. Scribal errors (misspellings, repetitions, omissions, etc.) have been corrected and commented upon either in the footnotes or in the variants. Additions have been inserted within square brackets.

A slanting line in the text marks the beginning of a new manuscript page, the folio number being given in the margin.

From what has been said in Section III it will be obvious that it is neither possible nor desirable to list all the variants noted in the collation. A selection has therefore been given, which is chiefly intended to confirm the evidence for the relationship of the manuscripts as well as illustrating some of the characteristic features already mentioned above. To make the apparatus serve additional purposes would increase its size to an extent that would not be justified by the value of the information it would supply. For a more detailed impression of at least part of the text the reader is referred to the appendix.

Orthographical variants and those concerning word order have not been recorded. In the case of two or more manuscripts sharing the same variant the spelling given should be taken to be that of the manuscript denoted by the first sigil.

HERE BIGYNNEȚ ÞE PATER NOSTER OF RICHARD ERMYTE

To his dere sistir in God, Goddis hondemayden 7 his spouse, gretynge in hym, likynge in his mercy 7 his pees þoruȝ myȝt of his *grace*. He be wiȝ þee euere 7 wiȝ alle þat wiȝ stedfast bileue haue certeyne hope in hym.

- 5 Dere sistir, þou wost wel, þe more a man haȝ vndirstondynge of riȝt-wisnesse 7 þe openlier þat he knowiȝ God, þe more likyng he haȝ 7 þe more he it loueȝ ȝif he be good. And forþi aren men of religioun 7 oȝer clerkis boȝe comfortide in soule, for þei vndirstonde what so þei rede in þeire *preieres* or elliswhere in holy writt. And þoo wymmen þat beȝ religious, al ȝif þei kun rede 7 synge 7 here *preier* make, as falliȝ to religious, noȝt forþi vndirstondynge hem wantiȝ in þat þat þei *preie* or rede oȝerwhile. And ȝit, þoruȝ ȝifte of God, as miche goostli likyng 7 *perauenture* more þei haue as clerkis of depe witt 7 of grete vndirstondynge. Ffor goostli ioie comeȝ not of greet clergie, but of loue, aftir þat
- f.1^v men or wymen loueȝ oure Lord lesse or more. / Fforþi [this] I seye to
- 16 þee, for I vndirstonde þat whanne þou makest þi *preier* to þi Lord Ihesu Crist, þou woldest, if it were þi Lordis wille, hertily vndirstonde þat þou *preiest* *with* mouȝ. And for noȝing ellis but onely for to kyndil þi loue to hym 7 more lerne to loue hym, to whom þou þi *preier* makist. Fforþi
- 20 I beþouȝt me þoruȝ þe *grace* of oure Lord to vndo þee þe pater noster.

Þis is þat oon special *preier* þat Ihesu Crist haȝ tauȝte vs for to seye. Þis *preier* biloukeȝ seuene *preieres*. And I wil echone of þe seuene, þe vndirstondynge of euery *preier* bi itself, sundrily vndo, aftir þat God wole lizt my pore witt þoruȝ wissynge of his *grace*.

- 25 Þis *preier* ouerstizeȝ alle oȝer 7 ouergoȝiȝ in dignyte, in worþines [and] in price; it ouerweizeȝ alle. In dignite alle oȝer it passiȝ, for Ihesu Crist hymself it made 7 tauȝte it vs to seye, þat wot al þe wille of þe fadir of heuene 7 wist þat þis *preier* was most to his wille 7 wot what we wrecchis haue most nede to. Ffor as I riȝt now seide, he þat þis
- f.2^r *preier* made, Ihesu Goddis sone of heuene, he oonly wot / 7 soȝfastli
- 31 knoweȝ al þe wille of þe fadir 7 al þat vs nedȝ he wot bettir þan oure-

10 þei *superscript* between ȝif and kun, with *caret* in between.

14 *First* of written double in MS.

20 pater noster/ *underlined in red*, and so all other Latin texts.

seluen. And þis preier ouerweizeþ alle oþer preieris in worþinesse, for it biloukeþ al þat we haue nede of to lyf or to soule.

And se now on what wyse we biseche God þe fadir in þis preier þat he delyuer vs 7 kepe vs fro yueles 7 þat he gyue vs alle goodis. And vn-
5 dirstonde now on what kyns maner al þe yuel þat vs harmeþ oþer it is þe yuel þat is passid or þe yuel þat is to come or þe yuel þat is now. Of þe yuel þat is passid we preie oure Lord þat he delyuer vs whan we seye: *Dimitte nobis debita nostra sicut 7 nos dimittimus debitoribus nostris*. Lord, we seye, forgyue vs oure trespasses don azens þee, as we
10 forgyuen hem þat haue mysdon to vs. Azein þe yuel þat is to come we preie to hym whanne we seye: *Et ne nos inducas in temptacionem*. Þat is: Lord, lete vs not falle in no fondyng. Azein þe yuel þat we now þolen we preyen: *Set libera nos a malo*. Þat is: delyuer vs fro al maner yuel. Also, on oþer halfe, euery maner of goode þat is, it is ouper worldly or
f.2^v goostly or goodis þat aren lastande. We preye to hym / aftir worldis
16 goodis whanne we seye: *Panem nostrum cotidianum da nobis hodie*. Þat is: Lord, þou zyue vs [oure] echedayes foode, þat is ech day bodily sustenance. We preie aftir goostly goodis whanne we seyn: *Fiat voluntas tua sicut in celo 7 in terra*. Þat is: we biseche þee, Lord, þat we
20 mot here on erþe do þi wille, as þin aungelis þi wille don in heuene. Aftir lastande goode we preie to hym whan we seye: *Adueniat regnum tuum*. Þat is: graunte vs, Lord, þat we may come to þi blisse. Þat he graunte vs þese preieres six 7 conferme hem, we preye þere we seye: *Sanctificetur nomen tuum*. Þat is: þi name be halewid in vs, so þat what
25 so we se, here or speke or worche, al we moten ordeigne it to þi knowyng and to þe worschipe of þi name, þat halewid was wiþoute bigynnyng. It be halewid in vs, so þat we moten hym se in his blisse, nozt as in a myroure, but wiþouten ende, soply as he is wiþoute lettynge.

Þes aren þe seuene preieres of þe gospel þat oure Lorde tauzte his disci-
30 plis. Þis preier owiþ to be seid wiþ likyng of soule, wiþ certeyn hope to spede of al þat we in þis preier skilfully hym biseche. / But he þat wole
f.3^r preie 7 spede of þat he in his preier askiþ, do þe biddyng of þe wyseman þat seiþ: *Ante orationem prepara animam tuam 7 noli esse quasi homo temptans deum*. Bifore þat þou þi preiere make, grayþe þi soule 7 be not
35 as a man þat temptiþ God. He temptiþ God þat mak iþ his preier rechelesly. Þenke þat þou stondist bifore þi myztful Lord of heuene, þou wrecche, synful 7 nedeful of his grace to haue, wiþouten drede 7 lowyng of þiself, whan þe holi Patriark Abraham, Goddis priue frende, to whom as to his

35 rechelesly/ MS: rechesly, with superscript le and infrascript caret between e and s.

prive ofte he spak, zit wiþ grete drede to oure Lord he spak þere he seide:
loquar ad dominum meum cum sim pulvis 7 cinis. Þat is: I schal speke
to my Lord, I þat am but poudir 7 asches.

5 How þou schalt graiþe þee to þi preier, God þe techiþ in þe gospel of
seynt Mathew þere he seiþ: Tu autem cum oraueris, intra in cubiculum
tuum, 7 clauso hostio ora ibi patrem tuum. Þat is: whanne þou wolt make
f. 3^v þi preier, steppe into þi bedde 7 schit þi dore 7 þanne make þi preiere to
þi fadir. Steppe into þi bedde, he seiþ, as if he seide: if þou wolt / þat God
10 here þi preier 7 graunte þe þi bone, calle þin herte home, þat is þe loue
þat is in þin herte, likynges 7 zernyngis holde hem at home wiþ þee. And
whanne þou hast hem alle gederid togidere, steke þi dore, þat is stoppe
alle þe þirlis of þi wittis, þat þin herte vnwarly ne glide not out 7 make þe
gilti bifore oure Lord, whanne þou his grace schuldist wynne, þat þou
wynne þee not peyne.

15 Fforþi whanne þou bifore þi Lord standist þi preier for to make,
þanne schalt þou vmþenke þee how many siþes 7 how grisly þou hast
synned azeyns þi Lord 7 how harde peynes 7 stronge in þe eendeles fier
of helle for þi synnes þou schalt þole. Ffro þe whiche peynes for to wynne
þee out of [it es full harde, heuy and dolefulle. Ffor whi] þe boondis of
20 synne þat þou lyst inne 7 longe perauenture hast don, [þai bynde the so
faste and so sore], þat þoruþ no myzt of oureself may we arise, but oonly
þoruþ þe mercy 7 goodnesse of hym þat þou preiest to. Þoruþ þisilf þou
myzt falle, but nozt arise, as God þoruþ þe prophete seiþ: Perdicio tua ex
te tantum, set ex me salus tua. Þat is: þi losse 7 þin harme of þiself ariseþ,
f. 4^r but þi hele 7 þi socour / ariseþ of me, 3he 7 of noon oþer.

26 Þeues techen vs to preie 7 at þe streit domesman mercy to fynde. A
þeef þat is ouertaken wiþ þefte 7 ledde forþ to take his doom, he felip þat
þing þat he hap stoln hevy lyande trussid in his necke. He is drawen 7
iugide, as a þeef owiþ to be, to his doom. Bifore his izen he seeþ redily
30 greiped þe peyne þat he schal to. He seeþ turmentoures on euery syde bi-
sette to do hym woo, as he hap wel deserued. Whanne he seeþ þat he is
þus bisette, I trowe þat he is careful ynow; wiþ teeris hertily mercy he
crieþ. And þe nerre þat he comeþ to þe peyne, þe hastilier mercy he crieþ.
What are we but þeues ateynt 7 fals traytours, whanne we synne 7 mys-
35 take azeyn oure derworþe Lord? Als sone is doom of deef þyuen vpon vs
7 þe turmentoures of helle redy wiþ þe fardel of oure synnes trussed in
oure necke to drawe vs to peyne 7 to plungen vs into þe deep pit of helle,

14 not/ with superscript t.

26 techen/ with superscript c.

pere in pyne wipouten ende to be, but if þe mercy 7 þe goodnesse of hym
whom wip oure waried synnes we haue wrappid lettyng make. Ffor as
sone as we haue synned, we aren as þe þeeff þat is ouertaken 7 hap þe
f. 4^v corde aboute / his prote þat he schal be hongid wip or his hed leid on a
5 stokke of for to smyte.

If we þan in suche perel be fallen þoruȝ gilt of oure synnes, me þinkip
þat myche nede we haue wip bittir teeres mercy [to] cryen to oure Lord 7
knownen to hym oure giltis 7 wip hertily preier hym biseche þat he hem
vs forzyue. And forsoþe knowynge of oure giltis with meke preyer schal
10 fynde mercy at þe streyt domesman. Ffor þis witnessip hooly writt,
þere he seiþ: Si quis cognouerit plagam cordis sui 7 extenderit manus
suas, tu exaudies in celo. Þis is: who so knowip þe woundis of his herte,
þat is his giltis þat he hap don aȝen God, 7 liftip vp his herte 7 his hondis,
mercy criande wip meke preier, Lord þou schalt here hym 7 þou schalt
15 here his preier in heuene 7 graunt hym [þe] zernyngis of his herte.

But perauenture sum man þenkip in herte: euery day I preye 7 I fare
neuer þe bettir for my preier. As wel faren þei þat noȝt preyen as I þat
preye. Wherefore me þinkip I tyne my tyme whan I preye. Who hopist
þou puttip þat in mennes þouȝt? Witirly noon but þe envious enemy,
f. 5^r þe feende of helle, þat euer ylike / procurip wip his wrenchis 7 wip his
21 fondynges to lette men 7 wipdrawe hem fro alle þese goode dedis,
werkis 7 þouȝtis or preieres þat myȝt helpe hem to wynne þe blisse þat
he fel fro. Ffor so envious he is 7 so he is bolned of greme, þat ouer
al þinge he zerneþ man to drawe to pyne. And al þat in hym is he doiþ
25 man þidir to brynge. And forþi, if it so bityde whanne þou þi preier
makist or oþerwhat so þou doist þat may be God to queme, if þe curside
feend any suche yueles puttip in þi þouȝt, lifte vp þi riȝt hand 7 croys þee
in stidfast hope of Goddis helpe 7 smyte hym wip þe hooly roode token,
þat he stirte abak. And vndirstonde what God bihetip þee þoruȝ þe
30 gospel, þere he seiþ: Amen dico vobis: quicquid orantes petitis, credite 7
accipietis. Þat is: I saye sobely to ȝow: what so ȝee asken preiande,
trowip stedfastly 7 ȝe schal haue. Þat is ȝee schul spede of ȝoure preier,
but if ȝoure yuel lijf it lette. Ne lete not forþi liztly of þi preier whan þou
preiest, for God, to whom þou preiest, letip not liztly þerby. Ffor als
35 sone as it is out of þi mouþe, he comaundip to his aungels of heuene
f. 5^v þat þei it write / in þe book of lijf. And feiþfully trowe þat of oon or two
þou schalt spede. Ffor ouþer schal God ȝyue þee þat þou in þi preyer askest
or þat he knowip to þee is bettir to haue, but lettyng on þi side it make.

And þou schalt vndirstonde þat fyue þingis letten preier of God to be

39 fyue þingis/ in red, in outer margin: ·v· lettyngis.

herd. Þe first is yuel lijf of þe preyande. Þat oþer is þat men aske not in preier þat were for to aske. Þe þridde þen is foule þouztis 7 ydil þat men þenkiþ, when þei aske here preyer. Þe ferþe is hardnesse of herte. Þe fifþe þen is lital ȝernynge of þat men aftir preyen.

- 5 Þe first þat lettijþ preier to be herde is wickid lijf of þe preyande. Fforþi spekiþ God þoruȝ þe prophete to suche þat preyen wiþ synnes: Cum multiplicaueritis orationes vestras, non exaudiam. Þat is: when zee maken manyfold of preieres to me, I ne here ȝow not. And why? Aftir sone þe enchesoun he tellijþ 7 what? Quia manus vestre sangwine plene sunt. Þat is: for ȝoure handis aren ful of blood. As if he seide: forþi I here ȝow not, for ȝoure handis aren ful of synful werkis, þat þe blood bi-tokeneþ. Þis vndirstondiþ wel Dauib þere he seiþ: Iniquitatem si aspexi in corde meo, non exaudiet dominus. Þat is: If I se any wic / kidnesse in myn herte, God wol not here me. Fforþi he þat wole be herd of God in his preier, aforce hym þat he lyue rigtwisly aftir þe wille of God. And ellis he may longe crie ere God hym here 7 þat is no wondir. Ffor seynt Gregori seiþ: what wondir is it þouȝ we, preiande to God, late ben herde, siþe we his biddynȝis late or neuere wole heren? Fforþi seiþ a greet clerk Isodre: he ne may þoruȝ skil certeyn hope haue of his preieres for to spede þat
- 10 likyng hap to synne. Fforþi he seiþ: he þat wiþstondiþ þe biddynȝis of God, rigt it is þat God wiþstonde hym in þingis þat he desireþ. And if we don þat God biddijþ vs, þat we preyen hym he wole graunte vs. Ffor as þe salme seiþ: Oculi domini super iustos 7 aures eius ad preces eorum. Þat is: Goddis ȝen ben euere on þe rigtwise and his eeris listenande his preieris.
- 15 Þat oþer lettynge is þat we aske not in preier þat were for to aske. And God forþi to his cosynes, þat preiden hym aftir suche þingis þat þei schulden not aftir haue preide, sturnely he seyde: Nescitis quid petatis. Ȝee ne wot, quod he, what zee aske. He sawȝ þat þei asked þat
- f. 6^r was aȝens hem, / for þei asked to be honoured 7 worschipid in þis world.
- 20 Fforþi God wiþstood hem 7 seide: mowe zee, quod he, drynk of þat drink þat I schal drynk of? Ȝhe Lord, seide þei. And zee schulen, quod he. As if he seide: þat mykil harmes 7 in manye makijþ weye to yuel ne wil I ȝow graunte, þouȝ zee it ȝerne. But I wil þat zee as my priue drynkyn here of my cuppe wiþ me, þat is here þole penaunce, as I do, 7
- 25 siþen in my blisse as my dere freendis be honoured wiþ me. Fforþi askep

5 Þe first/ in red, in inner margin: ·1·

26 Þat oþer/ in red, in outer margin: ·2·

30 honoured/ MS: houred.

þe wiseman: wherto, he seiþ, 3erneþ þe fool þoo þingis þat hym harmeþ?
 Riȝt ofte we preie to God as 3onge childre doon *in scoles*, þat preien to
 God þat þei be not beten. But God heriþ hem not ne doiþ noȝt for here
 preier, ffor if þei weren noȝt betyn, it were a lettyng of here lore. So ofte
 5 we biseche God of þingis þat beþ aȝens vs. Forþi, as in þat, God ne wole
 vs here, but he fulfilleþ oure preier in *sumwhat ellis*, þat he seep to vs is
 more nedeful.

What may helpe, what may harme, bettir wot þe leche þen þe sike.
 Fforþi doiþ God wiþ vs as þe leche doiþ wiþ þe seke, þat he myche
 f.7^r loueþ 7 desireþ for to hele. Þat he / desireþ he doiþ to be holden fro
 11 hym. Ffor ofte he þat seek is desireþ þat myȝt be his deep. And he
 graiþeþ hym suche þingis to note þat his herte stondiþ aȝeyn, þoruȝ
 whiche he castiþ hym out of his yuel 7 makिþ hym hool 7 sounde. Þus
 doiþ oure trewe leche, oure Lord God almyȝti, þat haþ vs as vndir his cure 7
 15 haþ vndirtaken vs to hele, if we wol suffre. He seep þat we as seke don
 mourne 7 callen aftir þingis þat aren aȝeyns vs and þat may brynge vs
 to þe deep ere we last wene, for to be lorn, boþe lijf 7 soule, to þe peyne
 wiþouten ende. What doiþ oure trewe leche, þat desireþ oure lijf 7 noȝt
 oure deep? [He hereth wel þat we vnwysely aske. We desyren oure deth],
 20 but he turneþ oure askyng into soule heele and doiþ wiþdrawe fro vs þat
 we desiren, *in* as myche as it myȝt lettyng make to soule heele. We preyen
 hym aftir heele 7 he sendiþ vs sekenes. We preien hym aftir pees 7 he
 sendiþ vs werre. We preyen hym aftir richees 7 he sendiþ vs pouerte.
 Manye wolde go to helle, nyf summe of þese þre lettynges made. And
 25 bettir it is wiþ seeknes wende to wele þen wiþ hele to woo, wiþ pouert
 to blisse þan wiþ richees to pyne. Certeyn tokenynge it is of deep,
 f.7^v whanne þe leche to þe seke grauntiþ hym al his wille. / So ne ys no more
 [certeyn] token of goostly deep, as is when God letiþ þe synful haue al
 his wille.

30 Fforþi, if þou wolt wite what þou schalt preye, seynt Poule þe techiþ.
 Herken what he seiþ: *Que sursum sunt querite, non que super terram.*
 Preye ȝe aftir þoo þinges þat ben aboue, he seiþ, noȝt aftir þoo þingis
 þat ben vpon þe erþe, þat is grace 7 ioye; grace in þis lijf 7 ioye aftir,
 when we heþen wende. Þese two schal men aftir preye bifore alle oþer.
 35 And þen schal God ȝyue vs to auauntage of erþely goodis þat vs nediþ.
 Ffor þis bihette God vs in þe gospel of seynt Mathew, þere he seiþ:

20–21 and doiþ...soule heele/ *in bottom margin, in what is probably the same hand; caret
 between heele and We.*

35 þen/ MS: þem.

Querite *primum regnum dei* 7 hec omnia adicientur vobis. Sechiþ at
 þe first þoruþ preier þe blisse of heuene 7 rihtwisnesse [7] of erþely
 goodis þat 3ow nede is I schal 3yue 3ow to sustenaunce. Ffor erþely
 goodis aren ordeyned to sustenaunce of hem þat ben rihtwise, ffor
 5 rihtwisnesse makip of erþely men Goddis children. And God is holden
 wiþ sustenaunce to helpe his children and namely he þat is callid fadir
 of mercy, þat alle creatures susteyneþ þoruþ his *grace* 7 his good-
 f. 8^r nesse, ne wole / he not his owne dere childre forȝete. Fforþi, if it so
 bitide þat man askeþ erþely goodis of God, he oweþ to aske hem wiþ
 10 drede, bisechyng to þe fadir of heuene, if he see þat þei ben nedeful for
 to haue, þat he *graunt* hem, 3if þei ne ben, wiþholde hem. Ffor þat we
 haue nede of betir wot he þan we and betir it is þat God vs here to oure
 profyt þen to oure wille.
 Þe þridde þat lettip oure preier to be herde beþ idil þouȝtis and foule,
 15 þat we delitip vs inne when we to God oure preier make. And þei
 fordon þe mede þat we þoruþ preier schulde wynne, aftir þat þo þouȝtis
 beþ manye or fewe. Þei þat wiþ suche ydil þouȝtis preien, þei haue
 hony in here moupes, but þei fele no swetnes þat chateren as don
 pyes 7 noȝt preieþ. Of siche þen spekip oure Lord þere he seiþ: *Populus*
 20 *iste labijs me honorat, set cor eorum longe est a me*. Þat is: þis folk
 honoureþ me wiþ here lippis, but here hertis aren fer fro me. Ne is
 not þis grete wrecchidnesse of vs, vnworþi caytifs, synful 7 nedeful, when
 f. 8^v we to þe myȝtful Lord of / heuen in oure preier speke and we as vnwitti
 turnen oure eeris away froward hym, worldly vanytees for to here, þenke
 25 or see? Sopely greet despit we do to God when we preien hym þat he
 oure preier here and we þat preyen wol noȝt here þat we preyen oure-
 self. We preye hym þat he be entendaunt to vs 7 we þat preyen noiþer be
 we entendaunt to hym ne to oureself. But 3it, þat wers is, wiþ vnclene 7
 vnnayt þouȝtis in tyme of preier lete oure hertis be defouled 7 so foule
 30 foyled þat noȝt or litil we preye or do oure Lord to paye. Fforþi, if we
 wil þis lettyng fordo þat of oure mede so mykil vs fro reueþ, we moten do
 as Abraham dide. In þe book of Genesis it tellip when Abraham to oure
 Lord his sacrifice made þe foules þeronne liztid 7 stood 7 it wolde haue
 foyled. But what dyd Abraham þat þis sawȝ? Als sone, *with* al his myȝt,
 35 he chased hem away; ne wolde he suffre hem þere for to reste. When we
 oure sacrifice make, do we also, ffor preyer is sacrifice þat is to Crist
 leuest. Forþi þoruþ þe prophete of vs he it askip þere he seiþ: *Sacrificio*

14 Þe þridde/ in red, in outer margin: ·3·

22 wrecchidnesse/ MS: wreccchidnesse.

f. 9^r laudis honorificabis me. Þat is: þou schalt worschipe me *with sacrifice* / of
louynge, þat is sacrifice to God. Þe holy man witnessiþ þere he seiþ what
preyer is: *Oratio est angelis solacium, diabolo tormentum, deo sacri-*
f. 5 *ficium*. Þat is: preyer is solace to aungelis, turment 7 peyne to þe feend 7
sacrifyce to oure Lord.

Þe forþe lettynge is hardnesse of herte 7 þat is on two maners. Þe
first is azeyn þe pore. Þis witnessiþ þe wyseman þere he seiþ: *Qui*
obturat aurem suam ad clamorem pauperis, clamabit ipse ad dominum
7 *non exaudietur*. Þis is: he þat stoppiþ his eeris, þat he here not þe
10 he crying of þe pore þat cryeþ to hym aftir helpe, he schal crye to God 7
he hym schal not here. Anoper hardnes of herte is anentis hem þat
haue misdoun, of man þat wole not forzyue, to whom God spekiþ
þere he seiþ: *Relynque proximo tuo nocenti te 7 tunc deprecanti tibi*
peccata soluentur. Þat is: forzyue hem þat haue harmede þee 7 þenne,
15 whan þou preiest God, þi synnes schullen be forzyuen to þee. And zit in
þe gospel of seynt Mark God seiþ: *Cum stabitis ad orandum, dimittite si*
quid habetis adversus aliquem, vt pater vester, qui in celis est, dimittat
f. 9^v *vobis peccata vestra. Quod si vos non dimiseritis, / nec pater vester, qui*
in celis est, dimittet vobis peccata vestra. Þat is: whanne þou standist
20 for to preye, forzyue hem þat haue harmed þee, so þat þi fadir, þat is in
heuene, forzyue þee þi synnes. If þou nouzt hem forzyue þat haue mysdon
azens þee, þi fadir of heuene þi synnes ne wil not forzyue þee. Lo here a
streyt doom of God azeyns alle þoo þat haþ ire 7 wrapþe in hertis azeyns
here breþer or systres, as in þat while þei lesiþ here tyme, what so þei do.

Þe fyfte is þat man desireþ not hertily þat he in preyer askeþ, as many
do þat preyeþ wiþ an heuy herte 7 a dul, as þei þat ne recche wheþer þei
of here preyer speden or faylen. Fforþi seiþ seynt Austyn: God ne wil not
as sone zyue vs þat we in preyer askiþ, but he holdiþ it to oure bihoue
eure to we wiþ alle oure hertis desyre it. And why? *Certis* þat we lerne
30 greete þingis gretly to 3erne. Ffor as seiþ seint Jerom: as wynd doiþ to þe
cole, so doiþ deuout desiryng of herte to preyer, ffor it kyndeliþ þe
preyer 7 quykeniþ 7 forciþ hym 7 drawiþ hym out on lengþe 7 wynneþ
of God al þat he wil.

f. 10^r Whanne we þoruþ / Goddis grace þese lettyngis haue fordon and oure
35 hertis stablisschid, þan may we hope þat vs schal come þat we in preyer
biseche. In hope þus vs setteþ oure Lord whan he lerneþ vs to calle

1-2 of louynge/ *catchwords on f.8.*

2 þat is/ MS: þat it is.

6 Þe forþe/ *in red, in outer margin: ·4·*

25 Þe fyfte/ *in red, in outer margin: ·5·*

hym oure fadir þat is in heuenes, ffor in hym men owen to haue *certeyn*
hope þat may 7 wole alle goodis 3yue þat oure soule [3erneþ], þe which
is vndirstonden þoru3 þis word: Pater noster, þat is: oure fadir. And þe
power þoru3 þis word: qui es in celis: þat is in heuenes. In as myche as
5 God techiþ vs to calle hym oure fadir, in þat he makip vs to vndirstonde
þat he loueþ vs as his dere childre and þat he wole 3yue vs of his goodis
aftir we haue nede. And wite þou wel forsoþe þat, þou3 alle þe loues þat
euere were, or þat euere hadde fadir or modir to here childer, were
festened in oo loue, 3it ne myzt it riztly by a þousande *parte reche* to þe
10 loue þat God haþ schewyd to vs. And þat we may vndirstonde þoru3
þe grace of God, if we wil see on what *maner* he is oure fadir 7 what he
haþ don for vs.

At þe first bigynnyng, whan God made alle creatures of nouzt, we ne
f.10^v may fynde where he made any creature to his liknes / but man oone.
15 Fforþi is he God 7 maker to alle creatures 7 alle þingis þat aren in þis
world 7 nozt here fadir called but here maker. But to vs for his mykil
mercy he is oure God, oure maker 7 oure fadir, ffor oure soules he made
to his owne liknes, þat is to þe liknes of þe fadir 7 of þe sone 7 of þe Holy
Goost, þat is oo soipfast God 7 þre persones. And alle þingis of þis world
20 he haþ maad vs to *serue*, why þat we *serue* hym 7 loue hym as kynde
childre owip to do. Ffor as sone as we leue þe loue of hym for þe loue of
þe fleisch or of any oþer erpely þing, we leese þe lordisdome of þis worlde
7 bicomen þrallis to so vyle þingis, þere we were so fre as þe kyngis sones
of heuene 7 lordis of alle þe world. Allas, wickid chaffare is þis; who so
25 vndirstondiþ þe baleful lere þat þerof ariseþ [he suld ful sore hym dred].
Dere sistir, ne was it a token of greet loue whan God, þat [is] wiþoute bi-
gynnyng 7 is in oon wiþouten chaungynge 7 schal be wiþouten endynge,
þat is so myztful 7 so wyse 7 so good þat no *tunge* may telle ne herte
þenke 7 in whom is lijf 7 ioye endeles, deynd hym to make vs to his
f.11^r owne liknes, / whanne he myzte haue leten vs ben a litil erþe, of þe which
31 he made vs? Or myzt haue made vs haue ben, hadde it ben his wille, a
toode or a neddir or sum oþer forschapen beeste, so þat we schuldyn
haue dyged togydere body 7 soule. And dyd ouer oure desert 7 made vs
men 7 3af vs soule to his holy liknes for to be as corowned kyngis in his
35 endeles blys. It is noon so harde herte þat it ne auzt to melten altogedir in
loue to God, if it wolde þenke hertely of his grete grace 7 loue þat oure
Lord haþ schewyd to hym bifore alle oþer creatures.

And 3it he dide wel more þoru3 his mykil mercy, whan we þoru3 oure
waried synnes departiden oureself fro hym 7 bicom e þrallis to þe lopely
40 feendis of helle. Þanne he, for þe mykil reuþe þat he hadde of vs, sent his

derworþe sone, þat is oo God wiþ hym, to take fleisch 7 blood in þat
 blessid mayden Mary wiþouten tak of synne. Of hire he took liknes of
 þralle to suffre in þat liknes pouert, mysese 7 pyne, as he synful were, he
 þat neuere synne wrouzt. And þoled at þe ende so schameful 7 peyneful
 f.11^v deef þat no tunge / may telle ne herte þenke. And why? Certis oonly vs
 6 synful 7 gilty of his deef for to reuen out of þe deuelys prisoun 7 brynge vs
 azeyn to his blis. Þere he wole vs corowne wiþ þe coroun of eendeles ioye,
 if we vs kepe wel fro synne 7 do his wille, þat for vs dyed on þe rode tree.

Now hauest þou herde two þingis in þe whiche God haþ schewid þat
 10 he is oure fadir 7 so tendirly loueþ vs as his dere childre. Þe first is þat
 he made vs to his liknes. Þat oper is þat he bouzt vs wiþ his deef. Ffor
 þe first is man holden to serue hym [7] to loue [hym] wiþ al his myzt.
 What schal we þanne do for þat oper? Ffor if I be bounden wiþ dette for
 to loue God 7 serue hym wiþ al my soule, wiþ al myn herte, euere 7 ay
 15 wiþouten ende, for þat he made me 7 3aue me soule to his owne liknes, as it
 was comaundide in þe olde lawe, ere God took oure kynde 7 bicomme
 man, what may I now do to hym, þat for me, synful 7 his enemy, lowed
 hym so mykel þat he bicomme man 7 3af hymself al to me, whan he wolde
 f.12^r for me, vnworþi wrecche, for his mykil mercy þole so woful / pyne 7 so
 20 schameful deef? I ne wot what I may here say, ffor, þouz I myzte lyue a
 þousande 3eeris 7 myzte eche day suffre as bittir payne as he suffrid for
 me, it were not to þat loue þat he haþ schewide to me. Whan he þat is
 soþfast God 7 Goddis sone 3af hymself for me, how may we þanne 7 on
 what wyse quyte hym þis riche 3ifte, þat he to vs, vnworþi wrecchis, so
 25 frely 7 so kyndely, to vs vnkynde so largely, to vs vnserued so riche
 tresour wolde 3yue? So, weileaway, bi manye may he þinke his traueil
 lost 7 birewen þe while.

Lo what is to don in aquitaunce of þis dette þoruþ Goddis grace to
 oure derworþe Lord. Ne askep he not ellis of vs but þat we lowen vs to hym
 30 7 mekely knowe oure feblenes 7 oure wrecchidnes 7 þat we vndirstonden
 þat we noþing haue of oureself but oonly synne, but good, if þere any be,
 it is of God 7 not of vs. Defoule we oure fleisch 7 pyne [we it] wiþ pe-
 nauce, aftir þat it may þolen, as it is wel worþi 7 wreke [we] oure Lordes
 good dede. And wiþ tendre teeris crye we mercy to hym, þat he saue vs
 35 þoruþ his hooly name and gyue vs wherof we may hym paye, ffor of oure-
 self ne haue we wherof ne wherwiþ. Fforþi Dauid seip: Quid retribuam

17 for/ MS: for for.

29 askep/ MS: aske.

29–31 but þat we...synne/ in bottom margin in the same hand; vs followed by caret.

f.12^v *domino pro omnibus que retribuit michi? Calicem salutaris / accipiam 7*
nomen domini inuocabo. Þat is on englysche: what may I zelde to God
for alle þingis þat he haþ ȝouen to me? I schal take, he seip, þe coupe of
heelee – [þis coupe of heele] þat Dauyd calliþ þat is þe coupe þat Ihesu
5 Crist drank of – and I schal incalle þe name of God. Þis coupe is bittirnes
of penaunce 7 peyne þat Ihesu Crist þoled fro þe tyme þat he into þis
worlde come vnto þe tyme he þoled deef. It lefte hym neuere, þouȝ al he
vngilty were, as he þat neuer synned 7 as vnsynful þat neuere serued peyne
for to þole.

10 Wiþ wrong we, synful 7 vnworþi wrecchis, wiþouten penaunce or peyne
þat ioie þat he bouȝt so dere wene for to wyne. Ne truste noon therto.
Certenly, he þat wole haue þat ioie, he mut wyne it here wiþ woo.
Perfor are we cast here in erþe as in prisoun, wiþ penaunce oure synnes
here for to rewe, oure body wiþ traueyl for to defoule, noȝt feyntly but
15 hertely, noȝt today bigynne 7 tomorew stirt abak, but quykly spende
oure body in penaunce to oure lyues ende. Þis is þe penaunce þat God
leide on vs oure synnes for to bete, þere he seide to Adam, oure former /
f.13^r fadir, sone aftir he hadde synned: In sudore vultus tui vesceris pane tuo,
donec reuertaris in terram de qua assumptus es; *quia* [pulis es 7] in
20 puluerem reuerteris. Þese wordis weren seyde to Adam [aftir] he hadde
synned 7 þis was þe penaunce þat God on hym leyde 7 reule wheraftir
he 7 al his osprynge schulde reule here fleisch. Who so fro a list reule
turneþ to haue an heuy, fro a softe to an hard, newe lawe 7 newe lore
hym is nede to haue wel to kepe þat lijf þat he hym to takeþ. But oure
25 former fadir, ere he hadde synned, was in an ordre softe 7 ful of likyng al
at his wille, whan he was louand to God 7 his body to his soule so free
þat noþing myȝt harme hym, no deþ myȝt dere hym, noȝt þat he wolde
haue wantid hym. But as it is an olde englysche: he þat ne may suffre þe
wele wiþ þe woo, he hym pleyneþ þouȝ he no woo þole. Ffor man ne
30 wolde þole þat hym was wel ne payed was of þat ordre þat God hym
inne stabled, þat so free was fro alkynnes peyne at his likyng. Myȝty
f.13^v God þoruȝ his rigtwys doom sone hym out cast 7 stabled vndir / a newe
reule, swiþe hard to þole, 7 bond hym wiþ þese wordis his lijf for to lede,
whan he to hym seyde: In sudore vultus tui, 7 *cetera*. Þat is on englysche:
35 in swoot of þi face þou schalt ete þi breed, euere to þou turne into þe
erþe þat þou art maad of; ffor þou art pouder 7 into pouder þou schalt
worþe.

Þre þingis we felen in vs þat strengþeþ oure fleisch aȝeyns þe spirit,

36 þou art pouder/ MS: þour art pouder.

be whiche þingis aren þese: Idilnes, glotenye [7] gelous kepyng 7 tendre
 ouer þe fleisch. Fforþi in þes wordis God 3aue vs a reule, þoru3 which
 azens þese þre we schulden reule vs. And firste azeyn ydilnes, þat we
 traueile oure fleisch here, nozt wiþ an heuy herte 7 dul, but quykly 7
 5 stalworþely. And þis is vndirstonden in þis worde: In sudore vultus tui 7
 cetera. In þes wordis God byndiþ man to werkis of penaunce. Whan men
 worchen þat þei sweten tokenyng [it] is þat þei worchen hertily and stal-
 worþely. Sweet comunly folewiþ eche bodily trauel hertily wrouzt. And
 þus sweet comeþ nozt but þoru3 hete. By þes twoo is vndirstonden good
 f.14^r wille þat werkis of penaunce / ben done stalworþely 7 wiþ loue, þat þe
 11 heete bitokeneþ, nozt feyntly ne wiþ aruwe herte. Seint Ambrose seiþ by
 þe olyfaunt, þat is a beste of so myche strengþe, þat he may bere on his
 bak a castel or a tour, maad of tree, wiþ many armed men þerinne. So
 bolde he is of herte þat for al þe oost of þe armed folk þat toward hym
 15 comeþ wiþ speres 7 swerdes 7 oþer eggid wepenes hym for to slee ne
 wold he not stirt for ferdnes of hem alle to wende. Þou3 þis beste ouer
 alle oþer stalworþest be, he durkeþ 7 dareþ whan he a mous seeþ 7 so
 aferd he is of þat litil beste þat he trembliþ as a leef, as he hertles were.
 Þus it fariþ bi many men now vpon erþe, þat aren stalworþ 7 bolde to
 20 putten hem to peril on se 7 on londe, to fastyng 7 wakyng, to hunger 7
 þurste, to colde 7 to hete 7 to oþer suche hardeschipes to þolen. And
 why? Certis worldly biȝete to wynnen onely, as þes couetous don, oþer for
 fals preisyng of þis world to wynnen, as proude 7 noble men ouerdon or
 as strotiers 7 lecherous men don, þat are stalworþe, as hooly writt witnes-
 f.14^v siþ, to do yuel: ffortes sunt vt faciant mala, bene / autem facere nesciunt.
 26 Þat is: þei aren stalworþe to don yuel, but wel kan þei nozt do. But a
 litil penaunce for here synnes or for here soule hele makeþ hem to drede 7
 to qwake as an aspyñ leef, whan þei þerof [here] to hem speke, þat for
 bodily hele for to wyne many hardschipis wolden þole: boþe faste 7
 30 wake 7 forbere al þat þe fleische desyreþ, ete 7 drynk, bittir 7 wyk, þou3
 hym wlatide. He wol suffre of to smyte honde and foot at þe bidding of
 his leche, þou3 it wolde pyne hym sore. Ȝit wolde he it þole his heele for
 to wyne, þat for his soule heele a litil penaunce wol not vndirtake, but
 he seiþ þat he is seek 7 feble wiþal, whanne þe preest to hym any pe-
 35 naunce nemeneþ. And wel he seiþ 7 soþer þen he weneþ, for he is ouer-
 feble ony good to done þat haþ an yuel wille. But forsoþe, wolde man as
 ferforþ preue his force in werkis of penaunce as in oþer werkis þat falliþ
 to vanytees of þe fals world, he myȝte fynde þat he myȝt þole more þen
 he þoleþ. Men preue hemself what þei may don, how fer þei may keste
 40 þe stoon, how fer þei may renne; echon striueþ wiþ oþer. Þei preue here

f.15^r strengþe wiþ wrastlynge, wiþ / figtynge, maystri for to wyne. But in þat
 þat falliþ to God or here soule heele al here strengþe is sone ouercaste
 þoruȝ arewnes of herte 7 liggeþ 7 cryeþ, crauaunt þoruȝ a wayke wille.
 Fforþi seiþ seynt Jerom: Lord, he seiþ, forgyf vs, for we feyne vs 7 turne
 5 oure bak vpon þee, for in þoo werkis þat to þee fallen noon wole preue
 what he may do.

Seynt Jon 7 seynt Jame, cosynes to oure Lord, when he hem askid
 if þei myȝten þole pyne 7 deef, as he schulde do, als sone þei answeride 7
 seyde: we may. And we ne may þole a litil penaunce þat helpiþ þe soule 7
 10 noȝt harmeþ þe body 7 ȝit ne lastiþ it but a while. Nede it bihoueþ
 þus to be; he þat wole haue þat lastande wele, here wiþ peyne he must
 it wyne. Fforþi God seiþ as it abouen is writen: In sudore vultus tui
 7 cetera. Þat is: [in] sweet of þi face. God þoruȝ þis word he ȝyueþ vs
 to vndirstonde þat he wol þat man ȝyue his body to penaunce, aftir
 15 þat it may suffre or aske skilfully, and þat he ne spare it noȝt 7 resoun
 why? Þe body is ȝouun to þe soule as cloping here to weren. Þis is þat
 Job seiþ to oure Lord: Pelle 7 carne vestisti me. Þat is: Lord, wiþ
 f.15^v skyn 7 fleisch þou hauest clad me. Þen haþ God ȝeuen / þe fleisch to þe
 soule as a wyntir roobe to hille þee fro tempestis 7 stormes. A swyer þat
 20 serueþ a good man þat cloþeþ hym twies in þe ȝeer, for wyntir 7 for somer,
 þe wyntir robe he weriþ in his lordis seruyce, ne spareþ he it noȝt in
 tempestis ne in stormes. Ffor he wel wot in þe somertyde his good lord
 wole ȝyue hym anoper newe. Wyntir bitokeneþ þis wrecchid lijf þat we
 now lyuen inne. God is as oure good Lord 7 we his swyers 7 his sow-
 25 dyours, of whom we holde þat we haue, body 7 soule 7 al þat we lyue by
 in þis world. Þis Lord ȝyueþ vs here for þis wyntir oure deedly body as
 wyntir robe for to were, on such a forward þat, if we defoule þis robe 7
 alto ryue it here in his seruyce, he bihetiþ vs a newe, brizter þen þe sunne,
 þat euere schal laste, world wiþouten ende. And as þou seest þat men
 30 cloþe for wyntir roobyng wiþ greet cloþ 7 foule, for somer [with] cloþ
 þat is sotil 7 smal, lizt 7 brizt of hewe, so doiþ oure Lord wiþ vs. He
 ȝyueþ vs here a foul body, heuy 7 dul 7 schapen to peyne, for to kepe
 stormes 7 tempestes. But in þe somertyde vs schal be ȝouen þe robe þat
 f.16^r lizt schal ben 7 faire 7 whyte / 7 swiþe brizte wiþal. To telle of þe brizt-
 35 nesse ne is mannes speche. To defoule þis wyntir roobe wiþ werkis of
 penaunce God hymself forbyse vs haþ ȝyuen. Þat swete robe þat he
 of þat mayden took þat Mary men calliþ, þat þe Holy Goost wiþinne
 hire wombe schoop, noȝt for hymself but for vs, lete it alto ryue. Ne

17 vestisti/ MS: vestitisti.

wolde he sparen; so hertely þerwiþ he swank, as þe gospel telliþ, þat bloody swoot ran fro his face, stremande to þe grounde.

Seynt Austyn seiþ: ffor Goddis sone ne hadde in his godheed wher-
inne he pyne myzt þole, forþi took he oure kynde þen, þat he ne were
5 wiþouten peyne. Siþen þat he vngilti peynes suffride, wiþ woo 7 al wiþ
wrong, and we, vnworþi wrecchis, þat peyne haue disserued to haue, 7 we
passedyn wiþoute, forsoþe azeyns skil it were. Ffor riztwys is þe fadir of
heuene 7 we so wreccheþul þat he wolde þat his oonlepy sone for mannes
synnes pyne þoled 7 deed here in erþe, ere þat he wolde mankynde were
10 vnwreken. Ne wolde he it forzyue or it were fully quytte. Þis is þat hooly
writt witnessiþ þere he seiþ: *Proprio filio suo non pepercit, set pro omni-*
f.16^v *bus tradidit illum.* / Þat is: God þe fadir [so] hatide synne þat he ȝaf his
owne sone to þe deep for to fordo [þe] synne þat al mankynde hadde don.
Þerof spekiþ seint Bernard 7 seiþ: he þat wol not forbere his owen sone,
15 how schal he forbere his vnnayt þralle? Sweet comeþ of hete 7 hete
bitokeneþ loue, to vndirstonden þat werkis of penaunce, but þei ben
wrougt wiþ loue 7 in charite, þei ne are noȝt medeful. Aftir þat men haue
loue lasse or more, so ben here werkis worþe lesse or more.

So nedeful is þis vertu þat charite men calleþ þat wiþouten þis noon
20 may be saaf. Þis witnessiþ seynt Poule þere he seiþ: þouȝ I couþe speke
alle langages of men 7 of aungeles, þauȝ I hadde prophecye 7 al maner of
wisdam, so þat I knew alle þingis, 7 þouȝ I hadde herto so mykil trouþe
þat I myzte mountayns flitten 7 sette where I wolde, if I herewiþ hadde no
charite, I am nouȝt worþ. If I ȝyue al þat I haue to fede wiþ þe pore, ȝif I
25 ȝyue my body to alkyns bittirnes of penaunce to þole 7 to brenne in þe
fier, if I herto haue no charite, alle þes ne helpeþ nouȝt. And why? For
vertu is nouȝt wiþouten charite. Loo, seint Poule rekkeneþ here þe
f.17^r noblest / vertues 7 werkis þat owen most to make men mede to wynne, as
penaunce 7 martirdom 7 þe pouer to fede, wisdom 7 prophecye 7 stidfast
bileue. And þees, wiþouten loue 7 charite, ne is God to queme. Ffor haue
30 a man neuer so myche of erþely goodis, as gold or syluer or oþer worldis
catel, ouþer of kyndely goodis, as witt and wisdam, fairhed or force, for
alle þoo dampned may he be, but he hem warly spende to þe worschipe of
God 7 of his soule hele. Or if he do bodily werkis, as tiliand men don,
35 or wastiþ hymself wiþ swynk, as werkmen don, or goostly werkis deliten
hym to don, as to pyne his fleisch wiþ fastyng 7 oþer hardschipsis [to]
þole, þe hungri to fede, þe nakide to cloþe 7 oþer dedis of mercy to do

28 virtues/ catchword on f.16.

28 men mede to wynne/ in outer margin in the same hand, the last two letters of wynne being lost by cutting.

hem alle on rowe, for alle þoo þat I haue now *nemmened*, but þei in loue be don 7 in charite, to þe pyne of helle dampned may he be. Of so mykil myzt is þis *vertu* þat charite men calleþ, þat a man þorugh fastyng of oon day þat he in loue doiþ more mede it wyneþ hym in þe blys of heuene þen anoþer schal wyne hym þoruþ fastyng of a 3eer, þat is to say if charite hym wantiþ. /

5
f.17^v If þou haddest a ryng of gold þat were worþ two schillyngis or þre, 3if men fastned a zymston in þe ryng 7 þe ryng þeraftir myzt be solde for an hundred pounde, þou myztest soþely say þat þis ryng were mykil amen-
10 did þoruþ þis zymston þat þerinne were fastened. Þus it is bi loue. Þe widew, as þe gospel telliþ, offred but a ferþing to Goddis hous. Þis was a pore zifte 7 of a litil pryce. But for sche þis sely ferþing wiþ grete loue 3aue, wiþ Zachee sche gate euenynge in mede, þat of al þat he hadde half 3aue to pore. Wel þen was þis pore zifte amendid richely þoruþ hertly
15 loue þat þerto was fastened. Ffor God ne lokeþ not oonly to þe zifte, but he lokiþ wiþ what loue þe zifte is 3ouen. Mikil þing semeþ good þat is not good, for it is nozt don *with* a good wille, as werkis þat aren don for veynglorye or for to haue word þerof [or] for to lese oþers goodnes.

Þe holy man seynt Gregori telliþ bi an hooly bischop þat *men* called
20 Ffortunate, þat chased þoruþ þe grace þat he hadde of God a foule goost out of a man. Þe which goost anoon, riȝt aȝein þe euentide, / dyd hym in
f.18^r liknes of a pilgrym 7 wente þoruþ þe cytee, *criand* þat here bischop, þat þei helde so holy, hadde put hym out of his hous. As he went þus *criande* 7 spekande yuel of þat good man, oon of þat cyte, þat hym herde þus
25 speke, called hym to house 7 sette hym bi þe fiȝr 7 3af hym mete 7 drynk, syche as he hadde. When þei of dyuerse þingis hadden told togider, þis cursyd spirit stert ouer þe fiȝr to a cradil þat þe mannys child lay inne 7 strangled þe child 7 vanschid away sone anoon. And why hadde þe foule spirit pouste þus to quite his hoost his good deede? Seint Gregory
30 answeriþ 7 seiþ þis þat þis man hadde a fals likynge in þat he herde þis spirit, þat he wende hadde ben a pilgrym, speke yuel of þat good man and [in] þat entent he called hym to house, þat he wore holden of charite more þen þe bischop. Who so wole haue mede for his good deede of God, louely it do 7 wiþ a good wille and þen schal noon vnwyȝte reuen hym
35 his wele. Ffor nozt aftir þe werke but aftir þe loue almyȝti God schapeþ
f.18^v oure mede to vs. Charite is þat oon weiȝte þat / on þe day of doom lieþ in þe weiȝe þat schal weiȝen oure mede þat we schulen haue.

In sudore vultus tui. Þe toþer poynt of þis reule þat God haþ sette to

1 *nemmened*/ MS: *memmened*.

man for to lyue by þen is þat man norische not ouerdeliciously but wiþ
 mesure hymself. Þat is vndirstonden in þis word: Vesceris pane tuo.
 Þow schalt, he seiþ, ete þi breed. Breed ȝyueþ strengþe to þe body 7 of
 alle metes it is most comoun. Noiþer he spekiþ in þis of swannes ne of
 5 pekokes, cranes ne herouns, ne of oþer likerous metes, of fisch ne of
 fleisch, baken ne roasted, ne ȝett of sewes. Of hem noþing he nemeneþ, in
 tokenyng þat man schal be payed of comun metis 7 drynkis 7 ȝit in
 mesure he hem take 7 noȝt ouer skille. Who so of þat takiþ more þen hem
 nedidþ, it wol make hem to snaper 7 to synne 7 namely in gloteny 7 siþen
 10 into leccherye fouly for to falle. Ffor suche aliaunce is bitwene þees two,
 aftir þat oon comunly þat oþer foleweþ.

Þe wyseman it seiþ, trowe it who so wole: to a glotoun it were in-
 possible chast for to be. Ysaac, þe patriarch, when he hadde dronken þe
 f.19^r wyn 7 eten þat he wende were venesoun and folewed his lust al / at his
 15 likyng, sone anon, riȝt azens his wille, his ȝonger sone he made his heyr,
 ne dide he neuere þing þat hym so sore birewyd. Loth, þat amonge þe
 synful God helde so good, so he lefte his witt þoruȝ drynkyng of wyn
 þat wiþ boþe his douȝtres he vncomly synned. Siþ so holy men glotenye
 ouercaste, wel owen alle oþer þe more to be waar 7 ȝyue hem to sobre-
 20 nesse, þat vertu is grete 7 norys is called þat fostureþ alle goode þewes.

Danyel, Goddis freend, wiþ his felawes þre, for he hym helde to
 comun metes, ne wolde he hym fille wiþ þe kynges metes, þauȝ he
 hem myȝt haue alle at his wille. Wisdam wiþ grace he þerþoruȝ wan
 bifore alle þe men þat þenne weren on erþe. His felawes, þat sobre
 25 weren as he, when þei into þe hote fier weren bounden 7 cast for to
 brenne þoruȝ biddying of þe heþen kyng þat Nabugodonosor was
 called, þe bondes tobrusten, noon of hem wolde holde. And þei walkid
 in myddis þe fier, louynge here Lord; here bodies ne here cloþes ne
 myȝt it not dere. And þat was no wondir, þauȝ it so were. Ffor, as þe
 f.19^v book of Danyel / sopely telliþ, þe heþen kyng beriþ witnes as he in þis
 31 furneys lokede hem to biholde. He seide he sawȝ oon in myddis þe
 furneyce wiþ þoo þre, a þing likest Goddis sone of heuen. Glad myȝt þei
 be —so wel y wot þei weren— for myȝt no hete of þe fier hem dere,
 while þei amonges hem hadden sicke oon to fere. Þoruȝ þis myracle in
 35 bookis clerkis tellen [þat] who so loueþ mesure 7 outrage forberidþ 7
 wiþstondidþ luste of mete þat þe fleisch wolde haue, þauȝ he þoruȝ

14 al/ MS: at.

15 his/ in outer margin, with caret between made and heyr.

17 synful/ MS: symful.

22 þauȝ he/ MS: þauȝ he he.

leccherie stiringe may fele, vertu of abstinence schal be his bote, þat allyngis to grounde he not falle.

In þe þridde poynt of þis reule God to vs seiþ þat we noȝt ouergelous be ouer oure owne fleisch. And why þat we ne schulen he seiþ sone
5 anoon; ffor we aren taken of þe erþe 7 into þe erþe schul wende. Þis þridde [poynt of] þis reule men 7 wymmen ouerpassen 7 ouertaken þat wiþ curious aray are streyt sett, as cloob vpon þe teyntour, þat þei seme smal kuttid aboue þe knees, as þauȝ þei schulden wade 7 stampe in myres aftir eles, þat, were here breches torne, men myȝten see here
f. 20^r lychams. Also þese / wymmen wiþ here longe tayles, here hedes with
11 garlondes aboute bisette, what so may make hem semely is þer noþing failyng; þat þat is comun wil þei noȝt. So þei aren in cloping prisoned 7 pynched þat if þei oute schulen, þe soþe for to say, hem bihoueþ be drawen out as an ele out of his skyn. Wolde God þei wist what peryl
15 þei ben inne þat þus wasten here while. Vndirstonde þei wel, what so euere þei ben, but if þei birewe hem of suche dedis 7 clense hem wiþ schrifte 7 wiþ penaunce, boþe [for hemsilf and for] alle þoo þat þoruȝ hem [haue synned], gilty schul þei be, man of womman or womman of man. Cloping was first ȝeuen to man his synful membris to cloþe 7 to
20 hide, aftir þat he hadde broken þe comaundement of God, ffor he ne myȝt for schame nakid go. God made hem pilchis 7 ȝaf hem to were, þat þei myȝt þerwiþ hem happen aȝeyns þe colde. Noþer ȝaf he hem robes of skarlet ne of grene, keuerchefes ne garlondes wiþ perry frettid, bendes ne kelles þat wymmen haue ryue, þat þei þoruȝ hem ne waxe wilde 7 so
25 lepe into pryde.

f. 20^v God haþ ȝyuen cloping to man, as I ere seyde, / his shameful lymes to hil 7 to hide, noȝt wiþ hym hym to poynte, as he an ymage were, but in mynde of his gilte, þat he myȝte knowe how mysese 7 how nedeful synne haþ hym made. Ffor so faire in kynde he was ere he hadde
30 synned, þat no more nede hadde he cloped for to haue ben þen þe sonne haþ, þat schyneþ so briȝt. Ne þurt hym noþing bisy be for to make hym faire, no more þen þe rose þat in þe erbere springiþ. But when he wiþ pride God wiþstood 7 trowed þe curside neddere, þat hym bigiled, his fairnes 7 his fredom away can glyde. Þen wist he first, as a
35 woful wrecche, þat he hadde mysdon. Þen bihoued hym cloping 7 oþer

many what to helpen his kynde, þat becom so weyke. God þen ȝaf hym cloþing, noþer to worschip ne to pride, but for to hile hym wiþ 7 to hide fro colde 7 fro stormes 7 as a marke for to haue in mynnyng of his gylte.

So is cloþing to man as howue to scalled man his sore for to hide. God
5 kest man for his synne fro paradis to erþe to weilen his synnes 7 here for to dreȝe his peyne, noȝt for to make here his heuene. Þis is ordeyned hym to woo 7 [to] drynk wiþ God here of his cuppe, þat cuppe of heele is
f. 21^r called, to þole / myldely alkyns penaunce þat God here sendiþ [and thenke that man hathe serued a thousande parte more] 7 say wiþ þe holy
10 man þat to oure Lord preide: Lord, he seyde, I þee biseche wiþ al my pore herte þat I here may weyle my synnes; Lord, here alto ryue me, eche bon fro oþer, þat þow me spare at þe streyte dome. Ȝif man þis cuppe of penaunce mekely takiþ 7 knowiþ hymself vnworþi 7 ydel þral, as he þat ne haþ of hymself but onely synne, it wil hym wynne socour 7
15 grace 7 to God make hym queme. And þe more þat man of hymself knowynge haþ, þe more God ȝyueþ hym of his grace 7 þorough wissyng of þis grace more he kyndeliþ in þe loue of God 7 more sereues to be loued of God. Þus it was bi oure dere lady seynt Mary, þat, þaȝ sche hadde more of grace þen any þat euer of modir was born, ȝit sche helde
20 hirselve leste 7 more lowed hire þen ony oþer. Fforþi sche fonde grace bifore alle oþir, when soþfast Goddes sone of heuene lizt in hire 7 took oure kynde in hire.

Se now heraftir why oure Lord lerneþ vs in þe gospel to say: Pater noster. Þat is: oure fadir, 7 noȝt my fadir. Ffor hereþoruȝ he techiþ
25 vs þat we schul gedir 7 enclose alle folke in oure preyeres. Ffor alle
f. 21^v are we / breþer 7 systres, boþe cristen men, Jewes 7 Saracenes, alle þoruȝ oure forme fadir Adam, of whom we are comen, 7 þat may þow vndirstonde, how þis may be, þoruȝ þe grace of God; I schal [þe] schewen. Hym þou callest þi broþer þat haþ þe fleisch of þe same fadir
30 þat þou haddist of þyn. Hem oweþ þow þi breþer for to holde þat haþ þe soule of þe same heuenly fadir þat þow hast of þin 7 of [þe same] kynde 7 of þe same liknes, [for als wel made he hys soule aftir þe lykenesse] of þe holy Trinite as þin. And vs auȝte holde more dere, ȝif we witti were, 7 more worþi [þis broþerhed þen þe toþer þat cometh of þe
35 flesche, in as muche as þe soule is more noblyer 7 more wurþi] þan þe fleisch, and oure heuenly fadir more worþi þen oure fleischly for to be loued. And so we wolde do if we sawȝ as cleerly wiþ oure gostly ȝen as we

17 sereues/ MS: serenes.

37 as cleerly/ MS: al cleerly.

seen wiþ oure fleischly igen. But for we se noȝt but wiþ oure bodily igen,
 as doumbe beestis 7 vnwitti, þat knowyng noon haue but of breþerhed
 þat comeþ of þe fleisch, roten 7 foule, we ne þenk not þat þe soule of a
 Saracene or of a Juwe [is] as wel made to þe liknes of God 7 as wel wiþ
 5 his deep was bouȝte as oures. Allas, what sory þing þus haueþ vs blent;
 f. 22^r take now kepe 7 I þe schal say. Noþing may bleende þe soule but loue
 one / þat fastened is in any worldly þing þat endyng haþ. Fforþi bihoueþ
 man to fiȝte aȝeyn hymself 7 fordo his *propre* wille, if he wole soþly knowen
 þis holy broþerhed þat comeþ of oure heuently fader, þat euer schal laste.
 10 Fforþi are men and wymmen boþe þat þis worlde haue forsaken 7 here
 owne wille called breþer 7 sustres, noȝt forþi þat þei nere bifore breþer 7
 sustres, but for þei haue þis world forsaken 7 here *propre* wille onely for
 þe loue of God, þat þei hem to take. Þen at þe first þei vndirstonde 7
 wittirly knowe þat alle aren breþer 7 sustres þat comen of oon fader, þat
 15 is almyȝty God. And þis may þou se þoruȝ ensauple þat I wole þe
 schewe. Take two breþer or two sustres þat of oon fader 7 oon moder
 fleischly ben comen. Þe more þat þei haue of erþely goodes, ayþer loueþ
 oþer þe lesse. And ofte þat oon desireþ þe deep of þat oþer for to haue þe
 goodes þat his weren. And þei loued pouerte as þei don richessis, aiþer
 20 oþer for to saue deep wolde þole. And þis schewiþ wel to vs oure Lord
 Ihesu Crist, þat in ensauple to vs pore bicom 7 ȝaf hymself to schenful
 deep vs for to make his eyres in heuene. /
 f. 22^v Now *parcas* may *sum* man þenke þat alle men mowe not come to þis
 perfeccioun ne gostly þurȝly se þat we alle ben breþer 7 sustres. And forþi
 25 I wole þis *matere* more opunly schewe, þat þou may bettir vndirstonde of
 þis broþerhed, 7 aske þee on þis manere: wheþer louest þou þi fleischly
 broþer forþi þat he is of þe same fleisch þat þou art of or forþi þat he haþ
 þe fleisch *fourmed* to þe liknes of man 7 haþ soule as þou hast? Þe first may
 noȝt be, þat is þat þou louest hym for he is of þe same fleisch comen þat
 30 þou art of comen. Ffor þen als wel woldest þou loue a pece of flesch þat
 were coruen of þi fadir, and þis is noȝt for to say. Þen it is forþi þat he haþ
 forme of man as þou hast. Now þen aske I þee here ouere: who *fourmed*
 þat fleisch into liknes of man, wheþer þi fleischly fadir or þe fadir of
 heuene? Here bihoueþ þee nedly to answeere þat þe fadir of heuene it
 35 made 7 not man. Ffor ȝif man it myȝte make, he wolde make his children
 faire, wiþouten lame or lak, knaue children 7 maydenes, when he wolde 7
 as he wolde. Þat he doiþ noȝt, ffor when he wolde haue a knaue, he haþ

9 of/ *superscript*, with caret between comeþ and oure.
 25 þat/ with *superscript* t.

f. 23^r a mayden, when / he wolde haue a faire, he haþ a foule. Þen is þis fleischly broþer no more sibbe [to] þee þen is anoþer, but in as moche as 3e haue boþe one bigynnyng of 3oure fleischly fadir. Ffor al þat is of goodnes in body or in soule, or fairnesse or of vertu, if þere any be, it comeþ al fro þe fadir of heuene, þat ilyche fre is to vs alle.

5 Waylowey, þat we schul so be bounden to oure fleischly breþeren, so hem for to loue, oonly for a litil fleisch 7 blood þat we haue of þe fleischly fadir 7 liztly 7 so hatelly lete of þat oþer þat haþ forme of man 7 of wom-
 10 man as we, nozt of þe fleischly fadir but of þe fadir of heuen, of whom þei haue soule as we. Þat is þe noblest creature þat euere God schoope 7 most he it loueþ 7 nexte hym [it] is þoruþ kynde, ffor he vnto his owne liknes it schoope. Þen schulde we þenke 7 knowe, when we seen or heren speke of any man, what so euere he be, good or yuel, Juwe or Sarasene: A, derworþe Lord, þis man, or hym or hire, þou madest of a litel erþe
 15 þe body 7 3aue it liknes of man, as to me, 7 soule to þin owne lik-
 f. 23^v nes, as to me, 7 bouztest wiþ þi derworþe blood 7 þi deef on / þe rode, as wel as myn. And what goodnes or vertu þat we haue, wher- fore we may be loued, al it is of þi 3ifte, derworþe Lord. He is my broþer, hym schal I loue as myself, þauþ he be now Juwe or Sara-
 20 sene or ellis synful. Ffor, Lord, *withinne* a while þou kanst make hem good þoruþ þi grace, when it is þi wille, as þou didest Mary Maude- leyn 7 seynt Poule, þat weren synful 7 of mysbileue. Þou turnedist hem, Lord, in a while þoruþ þi derworþe grace and siþen þei weren more pryue wiþ þee 7 so mykil loued of þee, þat þou settedist hem *in ensauple*
 25 to alle 7 3af hem þi worde for to preche, þe synful for to turne.

Now hast þou herd, dere frend, how oure Lord schewiþ to vs þe swete loue þat God haueþ to vs. Fforþi he techiþ vs to calle hym oure fadir þat is in heuen. And so he techiþ vs in þis preyer how we to hym schul preye 7 whiche we schulden be in oure preieres and techis vs foure þingis in þese schorte wordis þat nedeful are vs to haue in oure preyeres. Þe first is parfit loue to hym þat we to preyen 7 certeyn hope to haue þat we skil-
 30 fully aske in preyer and stalworþly bileue in hym / þat we trowen on and sopfast mekenes, for of oureself we haue no goodnes. Parfyt loue is vndirstonde *in* þis worde: Pater, þat is: fadir. Ffor euery creature oweþ
 f. 24^r 35 to loue his fadir as he techiþ vs. Certeyn hope is vndirstonden in þis

31/33 parfit loue/ *in outer margin*: ·1·

31/35 certeyn hope/ *in outer margin*: ·2·

32 stalworþly bileue/ *in outer margin*: ·3·

33 sopfast mekenes/ *in outer margin*: ·4·

33 haue no goodnes/ *in outer margin, preceded by ·|· sign, with similar sign between we and Parfyt.*

worde: noster, þat is: oure. Ffor if he be oure fadir, as he techiþ vs hym
 to calle, þen may we hope 7 boldely seyn þat he is holden to vs as fadir
 to hys children. Certeyn bileue is vndirstonden in þis word: qui es, þat
 is: þat art. Þen graunte we 7 knowen þat he is God, þouȝ we hym neuere
 5 sawȝ. And þis is certeyn bileue, ffor troupe is noþing ellis but certeyn
 bileue of þat þing þat may not be seen. Sopfast mekenes is vndirstonden
 in þis word: in celis, þat is: in heuenes. Þen, when we þenke þat he is hize
 in heuen þat we preyen to 7 we so lowe here in erþe, as in a dungoun
 cast oure synnes for to beten, þen owe we for to lowe vs 7 meke vs as
 10 prisounȝ 7 miseises, þat in prisoun liggen bounden, his grace 7 his mercy
 onely to abide.

When we haue þese foure þingis in oure herte festened, þen may
 we boldely seye þat in þis preyer foleweþ, þat is: Sanctificetur nomen
 f.24^v tuum. / Þat is þat oþer poynt of þe pater noster and is on englische
 15 þus myche to seye: halewed be þi name. Now is it at þe bigynnyng
 þoruȝ þe grace of God for to se which is þe name of God 7 aftir what
 it is to say: þi name be halewed. Now may sum man aske wher God
 haue any oþer name þen fadir. I answeȝ 7 seye þat he haþ oþer name.
 Ffor as þe name of þe fleischly fadir nys not called fadir to oþer men,
 20 þauȝ he be of þee —ffor of oþer he is called William or Roberd, þoruȝ
 þe which name of oþer he is knowen— also I say þat God is fadir to no
 creature but to man one; forþi he haþ oþer name, þoruȝ þe whiche he is
 knowen among alle oþer creatures and which þoruȝ alle creatures one
 hym calle, loueþ hym 7 preiseþ hym 7 þis name is his goodnes, as al holy
 25 writt witnessiþ. And þis myȝt þou se þoruȝ skil, for name of man haþ
 two propretees. Þat oon is þat name of man is spredde in many steedis,
 þat oþer is þat in alle steedis man is knowen among þe folk bi his name.
 So it is bi þis name of God, þat is his goodnes or his bounte. Ffor his
 f.25^r bounte is wyde spredde / among alle creatures in heuene 7 in erþe. For
 30 he þoruȝ his goodnes made alle creatures of nouȝt and þoruȝ his goodnes
 susteyneþ hem, þat þei ne faile, and þoruȝ his goodnesse he ordeyneþ hem
 to here propre endyng. Þen myȝt þou se þat þe goodnesse of God is
 spredde 7 is maad comun to alle 7 skil [it] is þat it so be, ffor ellis he
 35 ne may se God in his godhed, but we may knowe hym þoruȝ his goodnes,
 þat we seen þat he haþ doon to euery creature, for euery creature prechiþ

3 Certeyn bileue/ in outer margin: ·3·

6 Sopfast mekenes/ in outer margin: ·4·

13-14 Sanctificetur nomen tuum/ in outer margin: *prima peticio, underlined in red.*
 29 among/ catchword on f.24.

7 cryeþ þat God is good. Ffor ȝif God wolde, al þat is worpid to nouȝt. Fforþi, as sone as any creature is maad þoruȝ þe goodnes of God, he seiþ als sone, ȝif þou hym vndirstonde: God þoruȝ his goodnes me haþ maad of nouȝt. He ne seiþ nouȝt þat God made hym þoruȝ his power ne onely þoruȝ his witt. Ffor he made nouȝt al þat he kouþe make ne al þat he myȝt, þauȝ al be it so þat he makip alle þingis þat are made þoruȝ his power 7 þoruȝ his witt. But he makip al þat he wol þoruȝ / his good wille 7 þat good wille is his goodnes. Þus þen myȝt þou see þat goodnes is þe propre name of God þoruȝ þese two propretees.

10 Allas, so wrecchidful is synful man, for euery creature, þauȝ he may not speke, loueþ hys creatour 7 euere seiþ þat he is al good. And synful man, to whom oure Lord haþ moost ȝyuen bifore alle oþere creatures, he ryseþ aȝeyns oure Lord 7 werriþ aȝeyns hym 7 reuiþ hym [his] riȝt name and ȝyueþ hym þat name þat proprely schulde be to a fole 7 to an vnworþi creature. Ffor when man chesip þoruȝ his propre wille anyþing aȝeyns Goddis wille, so þat he breke any of Goddis comaundementis willy 7 witynge, he synneþ deadly. Ffor he loueþ þat þing more þen God 7 seiþ in his herte þat þe þing þat he chesip or loueþ is bettir þen God. Ffor he loueþ noþing ne chesip bifore an oþer but he holdip [it] bettir 7 more worþi; þat he most loueþ þat preyseþ he most. Wayloway, what vnworþi chaunge is þis. Ffor it is in no creature goodnesse, fairnes ne vertu, in body ne in soule, wherfore it is loued, but God þoruȝ goodnes it sende /
f. 26^r ne ȝit loue but if he it ȝyue, no more þen [is in] a stoon. Þen, when we loue any creature bifore God, we sette God at liȝt pryce 7 ouervnworþi
25 hym make. And if we vnworþi hym make, vnworþi we make oureself, ffor if we any worþines haue, of his ȝifte onely we it haue, whois liknes we beren.

Now hast þou seen þat þe name of God is his grete goodnes, þat is spredde among alle creatures. And euery creature loueþ God be þis
30 name euere whil it lastip. And þis is þat Dauip seiþ: *A solis ortu vsque ad occasum laudabile nomen domini*. Þe vndirstondynge of þese wordis is þat man fro þe bigynnyng of þis lijf vnto þe eendynge schal preise þe name of God, þat is his goodnes, þat he haþ wrouȝte to alle þe creatures of þis world. But wailowey, so ofte we, vnkynde wrecchis, more
35 loue 7 preise þe bounte of þe creature þen of God, þauȝ no creature bounte haue ne oþer goodnes, but ȝif it be þoruȝ þe goodnes of God, þat ȝyueþ hem nouȝt for hemseluen, but for helpe to man are þei made goode
f. 26^v and to man ben ȝyuen / to loue God þe bettir 7 to serue hym quyklyer, nouȝt to loue þe ȝifte 7 leue þe ȝyfer, worschipe þe creature 7 dispysse God.
40 And as ofte men do þat as men louen any erþely þing aȝeyn þe wille of

God, what so euere it be, þat is 3if he wolde breke oon of þe comaunde-
mentis of God, ere he wolde leue þat þing þat he loueþ.

Riȝt so doiþ God wiþ vs as [þe] norys wiþ hire child, þat sche mykil
loueþ. When sche seep hym wrapful or wepe, sche wiþ hym pleyeþ 7
5 3yueþ hym what so he wole haue, euere to þat scho hym stille 7 more hym
to make hire for to loue. Þus doiþ Ihesu Crist, oure norys 7 oure louer, to
tillen vs to his loue, þat he ouer al þinge desyreþ 7 of alle vs onely he it
askeþ þere he seiþ: *ffili prebe michi cor tuum*. Þat is: my sone 3yue me þin
herte, þat is þe loue þat is in þin herte. On al maner he sekiþ oure loue
10 for to wyne 7 of his goodnes he vs 3yueþ 7 bekeneth vs al pleyande vs
to stille. He seep how weyke we ben 7 feble of kynde. He seep þat we
f. 27^r grucche / to come to hym by þese weyes þat sumtyme his hooly halewes
diden, wiþ forsakyng of þis world 7 al his aȝte, as þe apostles diden,
wiþ wakyng 7 fastyng 7 wiþ opere hardeschipes polyng, as confessours
15 diden, wiþ hard fleisch pynyngis 7 deep suffride at þe eende, as martires
diden, þat þoruȝ strengþe of grace þat þei hadde of God dispisedyn þe
world in al þat þei myȝt. In steyde of richees chosen pore for to be;
kenely þei stryued aȝeyn þe fleisch þerouer maystry to haue. And manye
wondris of hemseluen þei wrouȝt Goddis loue 7 his grace onely to wyne.
20 What doiþ oure Lord, oure louer, þat oure loue wolde haue? He seep
þat wiþ suche hardeschipes we grucche swiþe sore; he 3yueþ vs þat we
desyre —as laikande vs to stille— of þis worldis good to pleye vs wiþ,
þat we þoruȝ þe comfort þat we fynde in hem louen hym al þe bettir, as
skil wolde þat it were. But many aren of neddir kynde, þof doel it be to
25 seyen, þat of goodes þat God hem 3yueþ bicomme al þe wors, þat no
f. 27^v þonk kun hym of his good dede and, / þouȝ of hem he serued þank for
to haue, þei louen hym lesse aftir þen þei dide bifore 7 putten hym out
of here hertis, as he fremde were. Fforþi wel doiþ God wiþ suche men,
what so euer þei ben, þat hym [foryeten] for any goodis þat he to hem
30 haþ ȝouen, when he fro hem wiþdrawiþ þat þei of hym hadde, þat hym
wolde not knowe whiles hem was wel. Þei schulde vnderstonde by here
woo what þei had doon 7 aftirward þe more be waar þat þei not þoruȝ
here gult so sikir loue lesen.

Seynt Jerom telliþ in a book þat *Vitas Patrum* is kalled of a noble lady,
35 þat was of noble lijf 7 a knyȝt in good loue swiþe mykil loued. Ofte þei
come toȝydir to haue here myrþes in mene; of good loue 7 chaast 7
oper goode vertues onely was here speche. Þe more þei come toȝyder
such talkyng for to haue, good loue bitwene hem wex euere more 7 more.

Greet *likyng* þis lady hadde in þis zonge knyzt, þat of good maner loued hire
 f. 28^r so wel; a faukoun / gentil to hym sche gaf to make þe loue more þat was bi-
 twene hem. Sone when þis knyzt þis faukun hadde lauht of þat curteys lady,
 sone he took his leeu and, þank and hire, went hym to ryuer his faukun see to
 5 fle. Suche play in þis faukun 7 comfort he fonde, þat in oþerwhat likyng
 had he noon. So mykil he loued þis foule, þat hym was so dere, þat to þe
 lady selden he come and ceessid hire for to loue, as scho to hym were
 strawnge. Fforwondred was þe lady of þe zonge knyzt, þat he not to
 10 hire come, as he was wont to done. When sche knew þe enchesoun þat
 þe lettyng made, redily sche sent bodeword blyue 7 bisouht hym for his
 curtesy, 3if his wille were, þat he traueil to hire wolde to haue here
 speches in mene and prayde hym, 3if it goodly myzt be, þat he wolde his
 faukun wiþ hym brynge. Þis knyzt to þis lady com wiþ þis faukun on his
 15 hande 7 hendely he hire grette. Þe lady, wrooþ as sche were, rauht þe
 faukun by þe heued 7 drouht it þerfro. Awondrid was þis knyzt of þis
 f. 28^v ilke dede 7 as he wrooþ were / to þe lady he spak: me þink þe dame, he
 seyde, þou hast vnhendely wrouht. What harmed þee þe foule, þat
 vngilti was? Þe lady answered soone anon wiþ wordis softe 7 meke and
 20 seyde: sire, take it not to yuel þat I do for þi good; þing þat þee harmed
 I haue fordon, noht in harm of þee, but it lettid þe good loue þat was
 bitwene þee 7 me.

Þus it fariþ bi God, þat is al louande, 7 man, as Salamon þe witty
 in his book seiþ: *Delicie mee esse cum filiis hominum*. Þat is: myn
 delices arn for to dwelle wiþ mennes sones. A, derworþe God, so pitous
 25 is þi worde þat, were men neuer so harde of herte 7 wiþ synne bounden,
 3if he wolde þenk on þis derworþe sawe 7 haue þis word hertly in
 mynde, it auht to make hym in loue to melte 7 worþe al to teeres.
 Siþen almyhti God, þat al schal deme, wiþ so mykel gelousy chees vs
 so dere, þat his delyces aren wiþ vs to dwelle, flayn auht vs to be, we
 30 careful wrecchis, to do þat we mowen þis Lord to *seruen*, þat we þe
 f. 29^r mede mowe wyne þat he vs / bihette 7 for to leue alle þoo þinges þat
 myzt hym greue, þat his likyng in vs may be fulfillid. Oure louande God
 doiþ to vs as þis lady dide, þat we schulde wiþ alle oure hertis loue hym
 þe more. He 3yueþ vs þis faukoun, þat is erpely goodis, to solace 7 to
 35 oure pleye. But what doiþ man when he þese goodes of Goddes hoondes
 haþ taken? In hem he fyndiþ suche likyng 7 loueþ hem so mykel þat
 God holly he forzetiþ 7 turneþ hym þe bak. Þat þis by many is sooþ
 God þoruþ þe prophete seiþ: *Saturaui eos 7 obliti sunt mei*. Þat is: I

25 so/ MS: so so.

haue fullid hem wiþ erþely goodes 7 þei me forzete. Anentis suche, as me þinkeþ, God wel doiþ, þat of Goddis gifte no menyng kan haue, when he wiþdraweþ fro hem þat he hem lente, to proue þerwiþ which þei ben þat hym wole not loue for his good deede, so þat þei knowe what he may doon when þei it lesen.

5 In ensauple herof we reden of an heþen kyng þat Nabugodonosor is called, as in þe book of Danyel sobly it telliþ. For þe power þat
f. 29^v he had 7 richees at / his wille hym þouzt þe myzt of no god myzt to hym reche 7 þat noon had power to hym in heuene ne in erþe. As þis
10 kyng in his halle his walkynge inne made, in þat name coupe cyte þat Babilon men callen, 7 þouzt of his nobeleys 7 his myztis grete, he lokyd hym al aboute as he þere stood to biholde þat cytee þat semely was sette 7 sone a fals likyng þerof can he haue 7 spekand to hymself þese wordis can he seye: Is þis not Babilon my cyte, so grete, so myztful,
15 so riche, þat I haue maad þoruþ my force? In howsyng to my rewme 7 to worschipe of me al þis is wrouzt. Vnneþis þen had þis kyng þese wordis spoken [þat] a voyce come fro heuene 7 on hym fel 7 sturnely to hym seyde rigt as I schal telle: Nabugodonosor, to þee I saye þat kyng art called, vndirstonde þis tokenynge þat I to þee say; ffro comoun of
20 men þou schalt be out cast 7 fro þi rewme þou schalt out glyde, wiþ wilde beestis þi dwellyng schal be, as an oxe in þe cribbe þow schalt ete hay; be not / awondride þat I þee telle, ffor soþ þou schat it fynde þat I to þee say. Seuene zeer on þee al þis schal falle 7 nouzt schalt þou mys of þat I to þee haue seyde, to þat þou knowe how myzty is God, þat
25 ouer alle kyngis maystrie haþ, þat in heuene 7 in erþe al gouerneþ at his wille for to do in dede al þat he þenkiþ; kyng ne cayser ne may hym lette. Þauþ þe kyng awondrid was of þat tiping þat hym was told, sobely he it fonde, al wiþout mys, til he wist what he was 7 his gylt can knowe. Aftir þat almyzty God þus hym hadde tauzte to knowe his power 7 what
30 he was 7 his gylt can knowe, in soþfast wisdom so he was lerned þat al þis nobleye of þis world he set it at nouzt, power ne tresorye ne seignourye grete, þat þese mody kyngis leten mykil by. Þen bigan he hym for to meken, when he þe soþe can knowe 7 in his rewme was sette kyng, as he was ere. His louyng he bigan to make to þe myztful kyng of heuen.
35 [I bleyse, he sayde, 7 I wurschype on] lyuande God, þat neuer more schal deye. His werkis alle 7 his domes for rigtwis / I hem knowe, ffor þe
f. 30^v hye he can ouercaste 7 make hem lowe and þe lowe he reiseþ al at his wille.

40 Fforþi þe welþe of þe worlde is ofte vs bigilande 7 lettib vs wiþ wrong God for to loue. Medeful me þinkiþ it is oure fadir for to preye þat

his goodnes be confermyd 7 stablid in vs, ffor in hym it is confermyd 7 in alle creatures but *in* man alone, ffor þe goode aungeles aren confermyd in good, þe yuel in yuel. And þen at þe first is þe goodnes of God conferred 7 stablid in oure hertis when we *parfitely* loue God, þat is soofast goodnes in al þat good is.

5 And when we in vs ne in noon *opere* creature loue noþing but God 7 his goodnes and when þe name of [God on] such maner is conferred in vs, þen haue we wonnen þree dere þingis. Þe first is þat we ne schullen wrapþen vs for noþing þat may falle, but for synne one, ffor alle þingis
10 þat comen to man, þei comen þoruȝ good wille of God, but onely synne. Þen, if þou wrapþe þee or sory be for bodily yuel or for losse of worldis
f.31^r goodis or for freendis / deef or for any worldis angre þat to þee falleþ or to þee may come or to þi freende, wite þou wel forsoþe þat þe name of God ne is nouȝt conferred in þin herte.

15 Þat *oper* þing is þat we ne schulen seche noþing of þis worlde but oonly þe honour of God, oure fadir of heuene, and myspreise oure-self 7 holde oureself synful 7 vnworþi wrecchis, nedeful and pore of alle goode þewes. Ffor wit þow wel forsoþe þat he þat here in erþe huntiþ
20 aftir worldis louyng or ȝerniþ to be *preysyde* or honoured, but [in] as mykil as it may falle to þe honour of God, he loueþ nouȝt þe honour of God but hys owne. Suche ben þei þat haue a veyn pryde when God haþ
hem ȝouen a *vertu* or a *grace* and enuye haþ of *oper* þat suche ȝiftis haueþ of God or bettir þen þei or wyser or fairer ben þen þei. Suche
25 turne here good into yuel, *vertu* into vyce, tryacle into poysoun, lijf into deef. Fforþi ben þei þoruȝ riȝtwis doom worþi to leese þat good 7 þe
f.31^v grace þat God haþ hem ȝouen. Ffor good of God ȝouen to / any lijf nys nouȝt good but if þe resseyuour of þis good make it comoun to alle. And forþi, if þow wolt þat þe good þat God þee haþ ȝouen be oonly þin owne,
þow makest þi good yuel. And ȝif þat þi good be fulfillid in alle þi
30 breþeren, þe more þou spredest þe name of God, fadir of heuene, and þe more þou art worþi to haue of Goddes [goodes] 7 þe more þou hast. Als þow seest a gloand broond of fire, þe more he caasteþ of heete to
þingis þat abowte hym been, þe more he haþ hymself 7 þe lesse he casteþ, þe lesse he haþ 7 ȝif he noȝt caste, noȝt he haþ. And wite þow
35 wel forsoþe þat he þat wole [þat] his good to hymself be aproprid 7 wil noȝt þat it be comoun, he wol noȝt þat God be comoun. And if he wol noȝt þat God be comoun, he ne wil noȝt þat God be God, ffor he may noȝt be God but if he be comoun. Fforþi Ihesu Crist, þat his
derworþi blood schedde for vs alle, ȝif it be his wille, he scheelde vs /
f.32^r fro þis oonly loue. Fforþi be þow no chinche of þi goodis þat God þee

haþ lente, ffor þe more þat þou it spredist þe more wiþ þee it waxiþ and boldly myzt þou þi good þus spende, siþ þou schalt not tyne.

þe þridde þing is þat ȝif þe name of God be þus haled in vs, we schul loue God in alle oure werkis, seand, herand, goand, spekand, þenkand,
5 wakand. But forþi þat þis þing may noȝt fully be fulfilld of vs here in þis lijf —ffor in þis deedly lijf we may noȝt oure loue so *parfitely* ordeigne—
fforþi schul we here ouer alle þing desire 7 to oure fadir preye þat when it is his wille he it vs sende. And bigynne we it here for to wynne, aftir þat
10 God wole ȝyue vs myzt of his derworþe grace and fordo [we] alle þe þingis þat in vs any lettyng may make, þat God vs graunte here it so [to] bigynne þat it may be fulfillid in vs in þe lijf þat euere schal laste, where noþing vs may lette.

Now hast þou seen þat þe name of God is goodnes, þoruȝ which he
f. 32^v is knowen þoruȝ alle creatures. Ffor we may noȝt seen / hym here in
15 his godhed, forþi he ȝyueþ vs here knowyng of hym þoruȝ his goodnes, þat he haþ maad comoun to alle creatures. And þou may vndirstonde on anoþer maner þat þe name of God is Ihesu Crist, forþi þat no man may see God in his godhed. But when he took fleisch 7 blood in þe
20 *virgyn* Mary 7 bicom man for vs synful þoruȝ his derworþe *mersy*, þen myzt alle see 7 knowe in his *persoun* boþe God 7 man. Man miȝt þei knowe 7 see þat he was þoruȝ þat þei sawen [þat] he eete 7 dranke 7 body hadde 7 fleisch, in whiche þei sawe hym þole pyne 7 deef, þat God ne myzt do. God myzt þei knowe þat he was þoruȝ skil 7 see,
in as myche as þei sawȝ þat he reisȝd fro deef to lyue, þat he helyd þe
25 seeke, þe deef, þe doumbe 7 oþer bodily yueles, þat he ȝede on þe see, as men don on þe erþe, þat þe wynde 7 þe see were bowande to his wille, þat he fedde fyue þousande of men in wildirnesse wiþ fyue barley looues
f. 33^r and / two fisches, so at þe fulle þat þe disciplis at Cristis biddingȝ filled twelue lepes wiþ releef þat lefte of þe feestyng. Þei sawȝ wel þat suche
30 werkis miȝt noon do but God one. Þen, þoruȝ suche as þei sawen hym do, þei miȝt wel knowen þat he was soþfast God 7 soþfast man. Fforþi is it wel called Ihesu Crist Maries sone þe name of God. Preie we þen oure fadir of heuene þat his name, þat is derworþe Ihesu Crist his sone, be con-
firmed 7 stabled in oure hertes, þat is for to seye þat al oure loue be
35 stabled in Ihesu Crist, þat al good haþ don vs, doþ 7 schal do þoruȝ his mikil *mersy*.

Þis name was witterly festened in þe herte of seynt Ignace, þat ans-

11 it may/ MS: it it may.

28 two fisches/ *catchwords* on f.32.

werid to þe tiraunt þat he ne myzt in no wise but truly trowe in Ihesu Crist, for he was writen in his herte. When þe tiraunt herde þis, he leet slee Goddis martir 7 did drawe out his herte 7 fonde writen wipinne wip lettris of gold: Ihesu Crist is my loue. A, swete Ihesu Crist, 7 þou
f. 33^v were stablischid in oure hertes, / how we wolde loue pouerte, miseses 7
6 oþer bodily angres and þat, derworþe Lord, to be lyke þee. Lucifer in heuene coueitide to be like þee, but nozt on þis wise. Fforþi out of heuenly blijs he felle bodily deuel into pyne of helle. Also Adam, oure careful fadir, vnwarly willed to be þee lyke in godhed, þat he ne
10 myzt wipouten synne 3erne. Fforþi he was cast anoon rizt out of þat cely stede of mirþe þat paradys is called into erþe for to dreize woo 7 wandre in pyne 7 penaunce, his dayes to wasten 7 dyze at þe ende. And þou, derworþe Lord, for þat mikil loue þat þou haddest to vs, þou madist þiself pore 7 mysese here in erþe for man, þat he myzt 3erne here
15 to be þee lyke in penaunce 7 siþen [to be] in þi blisse. Gladly, Lord, we wold be þee lyke here in honoures, as þou art in heuene, but nozt to be pore, to þole pyne 7 dispyt wip þee, as þou suffredist here in erþe. Wail-away, wrecchis þat we ben, yuel semeþ it vs to dwelle in his blys wip
f. 34^r hym when / [we] waryed sinful wole nozt suffre pouerte ne penaunce wip
20 hym here in erþe. And so mykil he þoled vngulty for oure synnes 7 wite he wel forsoþe, he þat may not þole mysdede, he dispisip þe name of God, þat is Ihesu Crist, ne he is nozt stable in his herte. Þen God, þe fadir of heuen, so stable his goodnes in oure hertes 7 his dere sone Ihesu Crist on suche a maner þat we hym so loue 7 loue in alle his creatures,
25 þat it be his sone 7 hym onely to pay and we as his dere childre noping do þat be ageyn his wille.

But forþi þat we may [þis] neuer parfitely do in þis wrecchid worlde, fforþi to oure fadir of heuene in þis preier we seye: Adueniat regnum tuum. And þis is þat oþer preyer of þe pater noster, þat is to seye:
30 Come to vs þi rewme, þat þou regne in vs in þis lijf wip þi grace and aftir þis lijf we wip þee in þi blisse. Ffor man may not regne wip God in his blys, but 3if God regne þorou3 his grace wip man here in his lyue.
f. 34^v Þou schalt vndirstonde / þat þe rewme of God is vndirstonden on þre maneres. Ffirst euery man oweþ to be þe rewme of God. And þis
35 may þou liztly see, ffor [a] rewme nys nozt ellis but a land þat haþ

4 Ihesu Crist is my loue/ in outer margin in a 16th or early 17th century hand: *quaere an si verum.*

16 wold/ MS: world.

28-29 Adueniat regnum tuum/ in outer margin: 2^a peticio, underlined in red.

many cytees 7 a kyng þat alle gouerneþ 7 lediþ wiþ rihtwisnes. Þi
body is þe lande 7 þi fyue wittis are fyue citees wiþ here werkis, þat
wenden in 7 out þurȝ hem. Þe werkis ben as folk of þe cytees, þe resoun
of þi soule is a domesman in þis rewme, þat demiþ boþe good 7 yuel, as
5 rihtwys domesman oweþ to done. And God oure fadir is kyng of þis
rewme. And þen at þe first art þou þe rewme of God when þi resoun,
þat schal gouerne 7 lede þi fyue wittis, haþ noon oþer kyng, noon oþer
gouernour but God onely. And als sone as he heriþ or seeþ þat anyþing
in his rewme be don or þouȝte, ouþer bi day or bi nyȝt, þat be aȝein
10 þe wille of þis kyng, als tye as rihtwys domesman he fordoþ it 7 de-
stroyeþ it 7 þe werkis 7 þe willes þat aren plesaunt to þe kyng, he makip
f. 35^r hem wiþ al hys myȝt quicly to be wrouȝte. When þe resoun / on þis
maner folewiþ þe wille of þis kyng, þen is resoun fre 7 lord sobely may
be told of al þe lond vndir þis kyng, boþe of cytees 7 of folk, þat is for
15 to vndirstonde of þe fleischly wittis 7 here werkis. And if þou on þis wyse
demest þiself here on erþe, þou schalt for þi traueil be corouned in
heuene.

On oþer half þou may vndirstonde þat holy chirche here in erþe is
þe rewme of heuene, of þe whiche þe pope schulde be as suffragan 7
20 hiȝe iustice vndir God. Cardynals, archebisshopis 7 bisshopis, arche-
dekenes 7 lower prelatiſ ben as erles 7 barouns 7 iustices 7 schirifes 7
bailifes to gouerne 7 rule þe puple 7 Ihesu Crist is as heued of alle. And if
we wil þen vmþenke and vndirstonde hertely how þis kyng lowed hym
so mykil þat he cam fro heuene 7 liȝt in erþe 7 for oure bihoue bicomē
25 man in þat blisful mayden Mary 7 wastid here his lyf wiþ many bittir
peynes 7 peyneful deēp at þe eende — And why? Certis for noon oþer
f. 35^v enchesoun but for to delyuer / oure soules fro þe deēp 7 reise hem to
lyue, þe whiche soules he bouȝt so dere wiþ þe price of his derworþe blood.
And he haþ ȝyuen to prelatiſ 7 preestis of hooly chirche power to ȝyue 7
30 to teche Goddis lawe, wherfore me þinkip grete sorewe 7 forþinkyng vs
oweþ to haue, when þese þat cristen mennes soules haþ vndirtaken to
teche 7 truly to lerne þe weyes to God, when we suche prelatiſ 7 preestis
seen more here wittis sette 7 here loue on erþely þingis, þat wol þei nyl
þei schulen fayle, þen of þe soules þat þei haue to kepe, þat is Goddis owne
35 dere tresour 7 moste to hym lyke. Ffor he is an yuel herde þat letiþ þe
wolfe worie his scheep, þat recchiþ not where þei bicomē, but þat he
haue þe wolle 7 þe mylke. Non oweþ to take þis riche tresour to kepe,
þat is cure of mannes soule, but he kan loue. Fforþi Crist, ere he wolde
ȝyue cure to Petir of mannes soule, þat to hym was so dere, þries he hym
f. 36^r asked ȝif he hym loued, as ȝif he to Petir seyde: But ȝif / þou parfityly

loue me, þat is for to seye more þan eny fleischly freend or sibbe or more
þen any erþely goodis or more þen þin owne lijf, be not ellis so bolde to
vndirtake þe cure of mennes soules, for whom I schedde my herte blood.
5 3if any in oþer wyse cure of mannes soule vndirtake or holdiþ it, be
[he] what so euere he be, [he] destroyeþ þe rewme of God Ihesu Crist.
Fforþi it is nedeful to preye to oure fadir of heuen þat he stable 7 sette
suche prelatis in holy chirche þat so may gouerne his puple, þat so his
rewme bi hem be ledde, þat onely it be hym to pay.

On þe þridde maner þis rewme may be vndirstonde þat rewme þat
10 schal be whan al hooly kirke schal be assemblid togidir in heuen aftir þe
day of doom 7 þat auzte vs hertely to 3erne, ffor þere schal we haue þe
lastyng ioye, þat grete ioye, 7 þere schal God witterly regne in vs. Þere
schal we noþing desire but oonly þe wille of oure fadir of heuen. Þere
schul we haue al þat we wole of ioye 7 likyng in body 7 in soule 7 3it oure/
f. 36^v weele schal neuer mys. But wite þou wel forsoþe þat in þis bodely lijf may
16 nozt þis rewme of God be fulfillid in vs [in] al, so þat al oure witte, oure loue 7
alle oure werkis be alle reuled to þe loue of God, ffor a3eyn suche willis 7
werkis oure fleisch oftetyme a3eynstondiþ. Wherefore vs bihoueþ wiþ-
stonde þe 3ernynge of þe fleisch 7 lowen hym to serue þe spirit wiþ helpe
20 of Goddis grace. Þat we ne lesen oure mede, we moten figte a3eyn þe
fleisch 7 holde it vndir foote, þat he in folye ne glid, ffor in his ledyng he
is ouermaysterful, 3if he haue his wille. 3it an oþer lettyng we haue in vs,
ffor þou3 it were so þat þe fleisch were acordid wiþ þe spirit, 3it þe grete
defaute of witt þat is wiþinne vs lettiþ vs ofte to loue þoo þingis þat God
25 wolde we loued. Ffor so feble we are of oureself 7 so woyke of witt, þat
we knowe not in many þingis what is Goddis wille 7 þis witt þat were
nedeful vs for to haue is not lerned þorou3 clergie but þorou3 mekenes.
f. 37^r And þerfore, if þou witerly / knowe þin owne feblenes, þat þou no good
ne witt hast of þiself 7 preiest to God, þat is welle of wisdom, þat he
30 sende þee vndirstondynge for to knowe his wille, 3if it stonde nozt be
[þe], þe Hooly Goost þoru3 myzt of his mykil goodnes he schal lizt þee
wiþ glemes of his grace 7 schal teche þee to strecche þi loue to þe loue of
God. And euer þe more so þou dispisist þiself 7 holdist þiself vnworþi
wrecch 7 synful þoru3 verray mekenes, þe more he schal sende of his
35 derworþe grace.

But see now how froward we are in þis preyer 7 how we it wiþstonde.
We preien hym þat his rewme come to vs, þat is þat he at his wille
schorte oure dayes 7 take vs fro þis careful lijf, þat is al bisett wiþ

2 or more/ MS: er more.

miseses 7 wiþ teres, in þe whiche we are kast as in a dongoun oure
 dayes for oure gilt here for to waste in penaunce 7 in woo, 7 bryng vs to
 þat ioye þat neuer schal haue eende. Neuer þeles, whanne God calleþ vs
 wiþ penaunce or wiþ seeknes þat we to hym come, we ben noȝt buxum
 f. 37^v to do his wille, but wrastelen aȝeyn / 7 stryue and seche on alkyns wyse
 6 þat his rewme come not. And ȝif it so bityde þat oure Lord wole þat we
 algatis come, with sorewe 7 wiþ drede 7 al aȝeyns oure wille, as is carles
 kynde, þoruȝ deēþ hens we passe. Whi wole we of hym mede haue, to
 10 whom we come aȝens oure wille, siþ we haue more likyng in þis kareful
 worlde to dwelle þen wiþ God in his blisse? Als ofte we scorne God as
 we hym biseche when we to hym þis preier make, þat is þi rewme come
 to vs. And sorely tyne we oure tyme as vnfeipful wrecchis, þat good ne
 yuel, pyne ne ioye oper ne knowen þen we here felen, þat is but a
 schadoo of þat weel or of þat woo þat euerlastande beþ, world wiþouten
 15 eende. Sopely, if we feipful were of þat heuenly ioye þat God vs bihette,
 as þe apostle telliþ — þe mykilnesse þerof herte ne may it þenke ne tunge
 may it telle — alle hardeschippes þat we þoole softe wolde vs þink þat
 ioye for to wynne.

Riȝt fariþ it bi vs as by a childe þat were born 7 norischid in a don-
 f. 38^r goun vndir þe erþe, / þat neuer liȝt sawȝ, man ne womman ne beeste
 21 but his modir one. Who so to þis childe his tokenyng wole make of
 þe sonne or of þe mone, how briȝt þei schynen, of foules in þe eyr 7
 ffysches in þe flood, of dyuerse beestis þat faire are to see, of gold,
 of siluer, of preciouise stoones þat God in þis mydilerd to man haþ
 25 ȝyuen, al þis talkyng litil wolde he trowe, for neuer bifore he hem hadde
 sene. Þus it fareþ by vs, vnfeipful wrecchis, þoruȝ we þoruȝ techyng of
 þe prechoures here of þe ioye of heuene þat God vs bihotiþ or of þe
 peyne of helle ȝif we mistake, [al] vs þink iþ but fantom 7 dreem, ffor we
 noþer it fele ne it haue sene. Ffor ȝif þei feipful trowed on Goddis hooly
 30 lore 7 of þe lastande wele þat he hem bihetiþ, fast wolde þei stryue aȝeyn
 hemself wiþ werkis of penaunce þat weele to wynne, ffor wiþ noþing
 ellis may men þerto reche. When we þis preier make to oure fadir of
 heuene 7 biseche hym as we seyn þat to vs come his rewme, þe woordis
 f. 38^v of þe prophete to vs may he seye: *Populus autem iste labijs / me honorat,*
 35 *set cor eorum longe est a me.* Þat is: þis folk wiþ here lippis worschipiþ
 me, but here hertis are fer fro me. Ȝhe, sopely may he seye here hertis
 aren aȝeyns me, [þat is here sunneful werkes þat cometh fro þe wyckede
 hertes are aȝeyns me] 7 lettiþ þe comyng of þe rewme. Þei preye þer-
 aftir wiþ here lippis 7 as muche as in hem is þei fardon it wiþ here synful
 40 werkis 7 letten it for to come.

5 Bis rewme schal come at þe day of doome, when þe noumbre is fulfilled of alle þese þat schul be saue, þe whiche noumbre is *certeyn* 7 bigan for to gadir at þe tyme when Crist stey3 vp to heuene wiþ alle þe soules þat he brouzt out of helle, þat many were fro þe tyme þat Adam hadde synned. Alle þat deade were to þe tyme þat Crist roose to lyue, þat was
 f. 39^r fyue þousande 3eer two hundrid 7 þritti, alle went to helle 7 þere þei dwellyng made, abidyng þe tyme of hym, and euer siþen to þis day haþ þat cely felawschipe ben waxing to fulfille þe noumbre of þe ordres þat fro heuene felle. Sum day steize to eche þat noumbre elleuen þousande of
 11 virgynes 7 / matrones, sum day fewer, sum day moo. And seynt Jerom witnessiþ þat it ne is no day in þe 3eer þat fyue þousande martris [ne] haue for Goddis loue here blood schedde but þe first day of Janyuer aloon. Þen semeþ it wel bi þis sawe þat þis cely noumbre myche is encressid. Wher þis noumbre be ny3 fulfillid or nouzt, or many ben of vs
 15 to þat heuently felawschip or fewe, noon is so crafty of witt þat soþly kan telle.

Vmþenke þee wel now in þi herte what men wolde do in forbisne þat I now schewe. 3if þe kyng of Englund, þat myztful is 7 riche, as kyng in paleys in his see were sette 7 þe setil of his halle wiþ þe worþiest of his rewme, aftir þe
 20 kyng hem loued, were in hem stalled; 3if þis halle were fulfillid of þis kyngis freendis, but oon benche aloone, þat to twenti were mete; 3if þis kyng þen in his rewme þis cry did make þat whiche twenty þat myzt fulfille þat benche soonest wiþ þat felawschep, þei schul lyue 7 ioie, noþing
 f. 39^v schal hem wante þat here wille may bete, and alle þat aftir / þese twenty
 25 þat on þe benche were sette 7 of þis freendly felawschep frely fulfilled, alle þat out of þis felawschep or setils myzt be founden in any steede of his rewme, where so it be, as traytours 7 gilty dampned þat þei be 7 kast in a dongoun penaunce to dreize 7 euere tyde 7 tyme here sorew be newe; 3if þis forbysne soþely myzt falle, it is noon so woke, but þei vnwitty
 30 were, if þei wist þe wille of þe kyng 7 knew þe peril þat þe dwellyng myzt make, fast wolde þei stryue echeoon wiþ oþer, þe sone wiþ þe fadir, þe dougter wiþ þe modir; bifore hem for to renne wolde þei not spare þese setis for to wyne.

35 Leue we now þis forbisne þat soþ may not be 7 take we to þese þingis þat nedely mut falle. By þis kyng þat spoken is of schal be vn-dirstonde þe hyze kyng of heuene, þat alle myztis may in heuen 7 in erþe 7 also in helle. To alle kyngis he 3yueþ [þe] power þat þei haue and whanne so he wole he may hem down caste. To þe kallyng of þis

23 soonest/ MS: soonerst.

f. 40^r kyng alle kyngis / muste bowe and redily come *hym* bifore rekenyng to
 make of alle þe werkis þat þei han wrougte siþ þei born were; þouȝ þei
 hadde it sworne, may þei it not forsake. So aferd schul þei be þat are
 now so kene as wood lyouns þat noon wol knowe, so aferd schul þei be
 5 þis kyng on to see, þat hem were leuer fro hym hem to hyde þan to welde
 al þe gold of þis mydilerþe. Þis kyng *in* his paleys eendelesly is troned, as
 lord in his owne, myȝtful ouer alle. Ffor a gederyng of his freendis frely
 haþ made setis 7 segis, craftely wrougte. Þis frely kyng his messageres
 haþ sente to alle þe men of his lond, boþe to lesse 7 more, þat þei come
 10 to his court hastely. He *hem* biddiþ bityme here stedis for to take in his
 comely rewme at þe feste þat eendeles schal be, to haue likyng and ioie
 wiþ þat heuenly felawschep euer yliche newe. Ouer þis þis kyng sharply
 seiþ, trowe [it] who so wole, he þat wol not come for my callyng wane of
 f. 40^v al þat hem / myȝt like for euere I hem bihete. Of þis kyngis freendis many
 15 ben comen swiþe wiþal, þat alle þe benchis of þe halle beþ nyȝ fylled.
 Þenk ȝit þat vnneþe is lefte oon, so moche is þe prees þat is holden to
 þese þat beþ to come, þat þe lenger þat we dwelle, þe more may we drede
 þat oþer prees vs tofore oure seges for to wynne and we as vnwitty ben
 stoken þeroute in woo 7 in peyne for to be for euere. Ffor be þe first
 20 gestenyng al brouȝt togidir 7 al þe sete fully besette, þe ȝates schul be
 loken for ones 7 euere ne þar noon þidir þenke þat out is bilafte. Ȝif þei
 prees to þe ȝate *ingange* to haue, God hymself to hem schal seye: zee are
 comen al to late, for I knowe ȝow not; wendiþ ȝoure weye, wendiþ, he
 schal seye, zee waried, fro me into þe fyer of helle, þat euere schal laste,
 25 þat is greiþid to þe feend 7 his meyny *with* [þe] forwaried þerinne for to
 brenne. Biseche we þen God þe fadir, as he vs techiþ, þat his rewme mote
 f. 41^r to vs come, þat is þat he / regne wiþ vs here wiþ grace, þat we may haue
 ingang to hym ere he his ȝatis sperre and þat we regne wiþ hym wiþ þat
 cely felawschipe for euer in his blys.
 30 But forþi þat we ne may to þat ioie wynne but we do his wille in
 þingis þat hym is leef, forþi he techiþ vs how we schul þerto wynne in
 þese wordis þat sone here in þis *preier* solewiþ: Fiat voluntas tua
 sicut in celo 7 in terra. Þat is: ȝyue vs grace to do al þat þou comaundist 7
 for to wiþstonde al þat þou fendist, þat is þat we, erþely men, whyles
 35 we lyue here in þis deedly lijf, þat we do þe wille of þe fadir, as þine
 aungeles 7 alle þine halewes don in heuene. And þis schul we ȝerne

3 aferd/ MS: afeend.

27 regne/ catchword on f.40.

32 Fiat voluntas tua/ in outer margin: 3^a peticio, underlined in red.

34 þat þou fendist/ in outer margin in the same hand.

wiþ alle oure hertis, ffor Lucifer, þat was so faire, so loueli 7 so brigt,
als sone as he lefte þe wille of God 7 folewid his owne *propre* wille,
he bicom a loþely deuel, þat heuen 7 erþe hym dispisid 7 kest hym
into þe pitt of helle. Also it fel bi Adam 7 Eue, out of paradys he hem
5 caste, fro þe stede of likyng þat þei weren inne, wherof þei hadde here
f.41^v lordeschip, whiles / þei were obeysauntes to þe wille of God 7 holly
þe seignourye of al mydilerþe. So stalworþe 7 so holy þei weren in here
kynde þat no wo myzt hem dere þat men here dreizen. But also soone
as þei folewed here owne *propre* wille 7 wiþstood þe wille of here Lord,
10 þei become anoon þralles to þe feend, þat so fre were bifore, whiles þei
to God buxum were 7 becom deadly, þat euere mizt haue lyued in ioye 7
in blisse. Siþen þei were dampned þoruþ ríztwis doom, þei 7 alle here
osþring towende to helle, pyne 7 sorewe euer to dreize for here wiþ-
stondyng aþeyns Goddis wille. And zit we alle þidir schulde haue wente,
15 ne hadde it ben þe pyte of oure louand Lord; for noo goodnes þat we to
hym haue doon, but oonly þoruþ his mykil mersy, he made vs alle fre,
wherþoruþ, zif we wole to hym buxum be 7 do his biddyng, as we wel
owiþ, on such a forward he quytiþ vs for euer fro þat eendeles pyne þat I
of tolde.

f.42^r And zit it is so þat man may do / noþing þat hym may be heleful
21 to soule, but in as moche as he folewiþ þe wille of God his Lord. Ffor
man to folew his owne wille is bigynnyng of alle yueles. Fforþi askiþ
þe holy man wherof synne arisiþ. And certis, he seiþ, of *propre* wille
of man, þat is when men leueþ þe *propre* wille of God 7 wiþstondiþ
25 it and folewiþ here owne. Herof spekiþ seynt Bernard: what hatiþ
God, what punyschiþ God but *propre* wille of man? Man, he seiþ,
fordo þi *propre* wille 7 helle schalt þou nouzt be inne. Þen it is nedeful to
man to wiþstonde his owne *propre* wille, siþ it is God so loþ. And þis
God hymself tauzte vs for to do þoruþ þe gospel, þere he seiþ þat he so
30 dide. Ffor as þe hooly man sooply telliþ: ríztwys lore it is to vs alle
Cristis holy werkis. Non veni *facere* voluntatem meam, set voluntatem
patris mei qui est in celis. Þat is: I am not comen to do my wille, God
hymself seiþ, but þe wille of my fadir þat is in heuene. Fforþi þat þat he
f.42^v dide louely / vs lerneþ þe gospel of seynt Mathew, þere he to vs seiþ:
35 Qui vult venire post me, abneget semet ipsum. Þat is: he þat wole folow
me to my blisse forsake he hymself, þat is his *propre* wille and suche as
synne hym made. Ffor þe *propre* wille of God, as seynt Austyn seiþ,

5 þei hadde/ MS: þe hadde.

12 here/ MS: he.

25 here/ MS: he.

is bigynnyng 7 roote of goodnes, so þe propre wille of man of al þat yuel is. Nozt of þat wille I speke þat wiþ God 7 goodnes acordiþ —þat is comoun to God 7 ech good man— but of oure cursyd zernyng þat we wolde were don azeyns þe worschip of God 7 to harme of oþer. Þis wille
 5 oonly in helle schal brenne, as seynt Bernard witnessiþ, world wiþouten ende. To God it falliþ, as seynt Anselme seiþ, to haue bifore oþer his owne propre wille, so þat he noon oþer haue abouen hym for to folowe. Ffor when a man wol ouzt do wiþ his propre wille, he takiþ þe coroun fro Goddis heued 7 settiþ it vpon his owne. Ffor so as coroun to kyng oonly
 f. 43^r bifalliþ, riht so propre wille oonly falliþ to God. / Greet dishonour he
 11 dide to a kyng, what so euere he were, þat wiþ maystry and strengþe his coroun fro hym refte. To God no lesse he mysdoop but a hundridfold more þat reueþ hym þe priuylege of his propre wille, þat oonly to hym falliþ as coroun to a kyng. Perfore warly vmþenk þee, what so euere
 15 þou doost, þat it acorde wiþ oure Lordis wille Ihesu and þen schalt þou neuer birewe þi werk þat þou hast doon. Ffor in as moche as þou acordist to þe wille of God, in so moche þou art festened to God in oon wille 7 oon spirit, þat is lastande lijf, in whom alle þe desires 7 alle þe goode willis þat hert of man may þenk aren alle togidir gederid in oon.
 20 And zif þou folow þin owne wille 7 leeue his, þou departist þee [fro] lijf 7 fro eendeles ioye.

Þat þou may see þoruþ skil, why þou schalt folew þe wille of God 7 leeue þin owne, ffor God, oure fadir almyȝty, he may do alle þingis
 f. 43^v wiþouten any lettyng. And he knowiþ a þousandfold bettir / what we
 25 haue nede of, boþe to lijf and to sowle, þen oureself 7 more vs loueþ þen we oureself. And bisy he is tyde 7 tyme on vs for to þenke, as he hadde nouȝt to do but oonly be entendaunt to vs to purueye 7 greiþe al to vs þat vs is nede to haue to body 7 soule, but zif we hym lette. Siþ God haþ ȝouen lijf to man, it is for to trowe þat he wol ȝyue þat nedeful is to þe sustenaunce of þe lijf. Þe lijf is more þen þe mete, as
 30 God hymself seiþ: *Nonne anima plus est quam esca?* As zif he seyde: he þat ȝyueþ þe more, he schal ȝyue þe lesse to sustenaunce of þe more. Fforþi biddiþ God in þe gospel of seynt Luk: *Ideo dico vobis: ne solliciti sitis anime vestre quid manducetis, neque corpori quid induamini.*
 35 *Anima plus est quam esca 7 corpus plus quam vestimentum.* Þat is: I seye to ȝou þat ȝee be not bisy to ȝoure lijf what ȝee schullen ete ne to ȝoure bodyes what cloþing ȝee schul were, ffor þe lijf is more þen þe /
 f. 44^r mete 7 þe body more þen þe cloþinge. Ffor zif God to oþer creatures, þat aren lesse worþi þen man, ordeyneþ cloþing 7 mete, it is for to trowe
 40 þat he wil purueye for man, þat is nobiler creature 7 þat he more loueþ.

3it it folewip in þe same gospel of seynt Luk: Considerate coruos neque
 seminant neque metunt, quibus non est cellarium neque horreum, 7 deus
 pascit eos: quanto magis vos plus estis illis. Þat is: biholde zee [þe]
 rauenes, þat nouþer sowe corn ne repen, þat nouþer haue seler ne berne 7
 5 3it God hem fedip: sonner wolde he 3ow fede þat [are to hym of mekile
 more pris 7 of worthynes vnto hym þan þat þai be]; þen of hym treist
 may zee be. By þese rauenes I vndirstonde þe deueles childre of helle,
 þat aren yuel men, waryed 7 cursyd, þat are to many suche now in þis
 world. If God þen suche cloþe 7 fede þat þoru3 here cursid werkis þe
 10 fendis childre beþ called, it is for to trowe þat his owne children þat beþ
 f. 44^v buxum his wille for to worche, as / wel tau3te childre au3t to be to here
 fadir, he wole hem cloþe 7 fede 7 oþerwhat hem 3yue þat hem nede is.
 To kare for þe body or for þat þerto fallip to Goddis childre no3t it
 bisemeþ, þou3 þe vnfeipful it do, þat is of mysbileue. God, þat no wrong
 15 may seye, to alle his seruauntis truly he hetip þe blisse of heuene, þat
 neuere may eende, wherþoru3 [þai] at þe first his rewme 7 his ríztwisnes
 feipfulli wole seche. And if þei þus do as he hem biddip, of erþely goodis
 he hem bihetip þat hem nede is.
 If a man þat þou holdist soopfast in his woord bihete þee worldis
 20 goodis, þou woldist 3yue feip to his biheste, þou woldist not trowe he
 wolde faile, for þou knew hym bífóre as trewe 7 good, boþe in werkis 7
 wordis. Þen God, þat is more stedfast þen man may be, whois word 7
 whois wille mote nedely be don, he to þee spekip 7 soþly bihetip heuenly
 blisse, þat neuer schal eende, wip þat þat his ríztwisnesse 7 his blisse
 f. 45^r þou wolt seche. And siþ þen / to auantage he þe grauntip of erþely
 26 goodis þat þe nede is 7 3it as vnfeipful wrecche þou leuest no3t þat
 he seiþ. Gretly he wrappip God 7 a3eyns hym takip þat wole not leue
 for soþ þat he to hym seiþ. Ffor he knowip not God for God nor
 Goddis word þat no feip to hym haueþ. Fforþi, if þou bileue on Crist,
 30 3yue feip to þe wordis of Crist þat he to þee seiþ. What lord is he
 þat 3yueþ not mete to his seruauntis? To þe seruaunt it fallip bisy for
 to be how wel he may serue his lord to queme. To þe lord it semeþ
 to ordeyne for his seruauntis, þat þei redy haue þat hem nede is. Þen 3if
 þe seruaunt þenke al oonly on hymself 7 no3t on his lord, þou3 his lord
 35 no3t for hym ne greiþe, no wondir is. Ffor wel wot oure Lord, fadir of
 heuene, whom we preye to, þat of erþely þingis nedely must vs haue,
 ffor wipouten hem in þis lijf no while may we laste. 3if we þen as his
 childre to hym feipful be, frely of erþely goodis he wole vs 3yue, wherwip

2 neque metunt/ MS: neque neque metunt.

f.45^v þe kynde may susteyned be. Sarasenes 7 Jewes to purveye / for here
 childre kynde hem techiþ. And wylde bestis 7 doumbe, þat no resoun
 haue, here fawnes þei fede, as kynde hem techiþ. Ne is it not þen for to
 trowe þat he þat Lord of mersy soply is called fro his owne childre here
 5 sustenance wol [not] wiþholde 7 lete hem perische for defaute? Azeins
 kynde it were, ffor he fourti zeer in deserte his seruauantis fulli fedde, nozt
 of mete þat þe erþe zeldiþ but þat com fro heuen, in þe whiche heuenly
 fode likyng 7 sauour echoon fonde, aftir þat he wolde. Þen God wol do
 wel wiþ vs if þat we wol suffre [hym to haue his awne propur wille]. Lete
 10 we þen þat good Lord haue al his wille 7 wiþstonde we oure owne wille
 in al þat it is azeins his, ffor of oureself we haue noþing but synne one,
 ne we vndirstondiþ what vs wantiþ ne we ne loue noþing þat we schulde
 loue.

Fforþi if þou wolt þoruȝ Goddis grace ordeyne þee to Goddis wille,
 15 two auantages schalt þou haue. Þat oon is þou schalt neuere sorew ne
 f.46^r wrappe þee for noþing þat may falle but for synne one, ffor alle / þe
 þingis þat beþ or may bifalle in erþe, al is wiþ wille of God, saue oonly
 synne. Fforþi schalt þou haue of alle þingis þat falleþ in erþe, if þou
 loue þe wille of þi Lord, likyng in soule, but oonly for synne. And
 20 wite þou wel, if þou wrappe þee for anyþing þat falliþ, in þat þou folewest
 þin owne wille azeins Goddis. And þe more þat þou it folewest, þe more
 þou schalt sorew fynde 7 angir. And þe more þou wiþstondist þin owne
 wille for þe loue of God, þe more þou schalt haue reste in þin herte 7
 likyng in þi soule.

Þat oper auantage is if þou nozt desirest but þe wille of þi Lord,
 þen at þe first þou schalt be lord of al þe world 7 of alle his þingis.
 Ffor þen at þe first is man lord of alle þingis when alle hys goodis
 goon aftir his wille and þat is aftir when man haþ lefte 7 forsaken al
 his owne wille for þe loue of God 7 noþing willeþ but his wille. Þen
 30 boweþ alle þe þingis of þis worlde holly to his wille when he greet ioye
 f.46^v haþ of ouȝte / þat comeþ, what so euere it be but oonly synne. Ffor wel
 he wot it is Goddis wille þat he hertily zerniþ ouer alle þingis for to be
 don. And wite þou wel forsoþe, þe more þou leuest þi wille for þe loue
 of God, þe more he schal sende þee þoruȝ his derworþi grace ioye 7
 35 likyng in þiself for to fulfille his wille in al þat good is to encrease þi mede
 in his eendeles blys. And he þat wiþstondiþ Goddis wille 7 folewiþ his
 owne, God schal for euere reue [hym] his propre wille, þat he schal mysse
 for euer þing þat he desyreþ.

3 Ne is it/ MS: Ne is is it, with *second* is erased.

Propre wille for to wiþstonde þen falliþ [to] men 7 wymmen, namely
 of religyoun, þat here wille haue forsaken, þat aren as flemed out of þis
 worlde, þat þei may al þe bettir holde alle here fyue wittis fro manklyng
 of þe world 7 here fantasye, þat al to manye haþ lettid for to do wel,
 5 þat þei may dwelle *with* hemself and þoruþ goostly likyng þat þei haue
 in soule seche and þoruþ *grace* fynde what is þe wille of here Lord in alle
 f.47^r þingis, so þat þei noþing 3erne ne loue but þat / þat þei trowe be his
 wille. And who so wole on þis wyse don, þei schul conseyue so moche
 likyng 7 ioie þat noon it may telle but þei þat it haue felyd.
 10 Þe ferþe þen is: *Panem nostrum cotidianum* da nobis hodie. Þat is
 to say: Oure echedayes breed 3yue vs today. And þis may be vndir-
 stonden on two maneres, ouþer of þe breed *with* whiche þe body is sus-
 teyned for a while, ouþer of breed þoruþ þe whiche þe soule is susteyned
 for euere 7 þe body boþe. Þis is soþfast breed, þe *grace* of God. Þis breed
 15 wiþ longynge of herte if we it desyre of oure Lord, he it wole vs 3yue
 frely 7 þat ouþer boþe, as he hymself vs bihetiþ in þe gospel: Preye first,
 he seiþ, aftir þe blisse of heuene 7 3ee schal haue of erþely þingis þat 3ow
 nede is. But vndirstonde now, my dere systir in God, þat bodyes of men 7
 of beestis feblen 7 failen þoruþ corrupcioun þat is wiþinne but it be
 20 susteyned þoruþ norischynge of mete. When man haþ defaute of mete,
 f.47^v if he hool be hym hungreþ / and 3erneþ mete to haue. But if he be seek,
 it falliþ ofte þat his yuel lettith hym, þat [he] ne may not fele his defaute
 ne wille haue to ete. Þus it fariþ by þe sowle, for Ihesu Crist is lijf to þe
 soule 7 þe grace of þe Hooly Goost is þe breed þoruþ þe whiche þe soule
 25 is sustened in þat delicious lijf Ihesu Crist. But forþi þat þe soule in þis
 bodily lijf is so couplid wiþ þe fleisch, þat is euer yliche faylande 7
 wriþande fro Ihesu Crist þat his likyng schulde ben inne, [þe soule is
 made ful sike] þoruþ corrupcioun of þe fleisch, but sche be susteyned 7
 strengþid þoruþ þis breed þat I calle þe grace of þe Hooly Goost, þoruþ
 30 þe whiche þe soule is sustened in þe ioieful lijf Ihesu Crist. And forþi
 bihoueþ vs not ones ne twyes, but vs bihoueþ euer yliche þis bred to
 begge and euere yliche crye as nedeful 7 hungri aftir þis breed, ffor what
 tyd or tyme so þat we þis breed faile to þe soule, he waxiþ seek in synne 7
 drawiþ to þe deef.
 f.48^r And se now why þis breed / is called oure echdayes breed, for ech
 36 day 7 eche tyme we haue nede of þis breed. Ffor wiþoute fode of þis
 breed þe soule enfeblischiþ 7 þis breed holdiþ it in hele 7 in lijf, þat is
 Ihesu Crist.

10 *Panem nostrum/ in outer margin: ·4·^a peticio, underlined in red.*

Wolt þou now lerne how þou schalt not leese þis breed, þat is þe
 grace of God? At þe first festen not þi likyng in noþing þat takip eend-
 yng. Now may *somme* men seye: hard þing it were to leue solace 7
 likyng þat men haue of creatures 7 of *opere* worldly þingis. And I saye
 5 to þee þat it ne is, for likyng þat ariseþ of anyþing þat haþ eendyng,
 [it endeth in sorwe 7 þe more þat þe delyt is, þe more is þe endyng]
 or þe partyng more sorewful. And who so wol wel vmpenk hem 7
 weyen þe sorow wiþ þe wyne, he wold neuer seche likyng to haue in þat
 þing þat takip eendyng. Þis vndirstood þat wijs lady 7 war þat seyde
 10 sche wolde not haue seuen sones corowned kyngis of al þe world on
 suche a forward to see hem alle dye tofore hire, ychone aftir *oper* here 7 /
 f. 48^v sche ouerlyue hem alle. Ffor sche vndirstood wel þat þe sorew of here
 deep schulde ouerweye þe ioie þat sche of þem hadde whiles þei lyuande
 were and þe likyng þat were passid wiþ many careful whyle schulde
 15 be rewed. On *oper* half þis is *propre* kynde of man þat he delytiþ hym
 in his owne þingis. And sobly vndirstonde: noþing is þin *propre* þat
 may be take away fro þee azens þi wille. And such beþ alle þingis of
 þis world þat haue eendyng. Þen schulde no man ioie hym in þing
 þat haþ eendyng, for þei beþ nozt his þingis. But þe grace of God, if
 20 þou it haue, noon may reue it þee, noon may take it fro þee azeyns þi
 wille ne God wol not reue it þee. Þen schalt þou neuer lese it, but if þou
 wolt þiself. Fforþi we may calle it oure owne, ffor þis breed may we not
 lese on no wyse but we wole. Fforþi auzt vs þis breed hertely to desyre 7
 in þis breed haue al oure likyng, for it is holly ouren.
 f. 49^r Þis same breed / þou may fynde wiþinne þee, if þou drawe þi wittis fro
 26 likyng þat wakenþ of worldly þingis. And zit þou mizt it fynde in yche
 creature, if þou haue wisdam lyke to þe bee. A bee þat fyndiþ hony in eche
 floure þat in erbere groweþ. Þei make no dwellyng on þe floure for to biholde
 how faire it is, what sauour it haþ ne þei resten hem not þeron it for to ete,
 30 swete of sauour þauz it be. Þei forsake no flour, whateuere it be, nozt for
 þe floure but for þe hony þat þei in þe floure fynde, ffor what so þe
 gresse is or þe flour, þe hony is swete þat þerof is taken. But it is an *oper*
 maner flize envenemows, þat etiþ boþe þe lef 7 þe flour, þat kan nozt
 fynde þe hony þat is sweet 7 so it is bi many. And forþi who so is wyse,
 35 as þe bee is wise, of euery floure he may fynde hony, þat is for to say in
 eche creature he may fynde [þe] largesse, þe swetnesse, þe bounte 7 þe
 goodnesse of God þe fadir, þat alle þingis haþ made, certis for no nede
 f. 49^v þat he of hem haþ, but for his owne good wille. / But wite þou wel for-

25 þou may/ *catchwords on f.48.*

soþe, who so ligteþ on any creature 7 makeþ *peronne* his dwellynge, for
 fairhed or for any oþer likyng þat he þerinne fyndiþ þat eendying haþ
 and sekþ noȝt ouer to þe grete loue of oure Lord, þat is schewid to ech
 creature, þei lese þe swete smel of heuenly hony þat þei wol noȝt seche
 5 and eten þe bittir leef þat semeþ swete to hem 7 sauery, þat haue lorn
 here taast. Of þis heuenly hony þen was oure derworþe lady, Goddis
 modir 7 aungelis qween, fulfillid, ffor sche in hirselfen ne in noon oþere
 creature desired noþing but þe loue 7 þe bounte of oure Lord, þe fadir
 of heuen. And for þat sche in al hire herte ȝerned þis breed þat is heuenly,
 10 sche was worþi to haue it al hool. Ffor sche was so hungry 7 so gredy
 aftir þis breed, þat no party of þis myȝt hire fulfille to þat sche hadde
 it al, boþe cruste 7 crommes, þat is to þat sche hadde conseyued wiþinne
 hire swete sydes soþfast God þat man bicam in hire, oure Lord Ihesu
 Crist.

f. 50^r Et dimitte / nobis debita nostra, sicut 7 nos dimittimus debitoribus
 16 nostris. Þis is þe fiftre preyer of þe pater noster, þat is for to say: forȝyue
 vs oure synnes 7 oure dettis, as we forȝyue oure dettours. As ȝif he sey-
 de: þou God, oure fadir, forȝyue vs oure synnes þat we don aȝeysn þee, as
 we forȝyue þoo þat haue synned aȝens vs. Siþen God lerneþ vs to preye
 20 hym of forȝyuenesse of oure synnes þat we haue synned aȝeysn hym, as
 we forȝyue þoo þat haue synned aȝeysn vs, it is truly for to trowe aftir
 þis word 7 on þis forward: when we hym biseche, he wol vs forȝyue.

But perauenture now seye summe men: wel I wot, if I aske God forȝif-
 nes on þe forward þat God hymself settiþ, he wol me forȝyue. But if I este
 25 synne, may I este birewe my synnes? I biseche hym of his mercy, may I
 trowe þat he me wol forȝyue? To þis I answe: ȝif þe roote þat is wiþinne
 þee þat makeþ þee for to synne 7 his lymes weren alle bicomme drye 7 ȝif
 f. 50^v þat ȝichande pricke þat þee / styres to vnthewes were bicomene dead,
 noþer schuldest þou synne ne penaunce schuldest þou seche, for þen were
 30 þi lijf an aungelis ylyche. Þen ȝif þis kyndely pricke stireþ þee wiþinne 7
 euer ylyche stryueþ wiþ þee maystry to haue, if he þee as vnwitty vnder feet
 kaste 7 makeþ þee for to do þat God wolde noȝt þou didist—or *parcaas*
 he stireþ þee suche dedis to don þat þou þiselfe swiþe sore hatist 7
 knowest it for yuel— [ne falle not in no wanhope]. Seynt Poule, þat men
 35 may leuen, þis witnessiþ by hymself, þere he seiþ þus: *Non quod volo*
hoc ago, set quod odi malum, hoc facio. As if he seide: I ne do noȝt þat I
 wolde do, but þe yuel þat I hate, þat I do. Aftir þat þou hast mysdon,

9 ȝerned/ with superscript *ȝ* and caret between *e* and *n*.

15 Et dimitte nobis/ in outer margin: ·5·^a *peticio*, underlined in red.

þou knowest þi gilt, þou birewest it, þou preyest God þat he þee forgyue,
 he heriþ þee, he forgyueþ þee, þou art assoylid of þi synne. But wheþer
 þou be assoyled or al quyte of þat kene 7 kyndely pricke in þi fleisch 7 in
 alle þi lymes þat þee stireþ to do þe dedis þat God wold not þat þou
 f. 51^r didist? Nay forsobe, nay! Ȝit / he is as he was in þi fleisch, as lord in his
 6 owne maysterful, þat neuer wole stynte þee to assayle to deep ȝow de-
 parte.

But now aftir of God þat þou hast wonnen forgyuenesse of þi synnes
 þat þi kyndely prick þat I of spak makiþ þee to do 7 to falle in, þat
 10 God ne wolde þou didist, þenk not in þin herte þat God ne wol þee
 forgyuen. Ffor þouȝ þou falle aftir when he þee haþ forgyuen 7 eftē art
 fallen in synne, ne falle not in no wanhope, but radly eftsones arise 7
 ne drede þee noȝt, but quykly arise wiþ sorew of herte 7 repentaunce to
 God 7 biseche hym mercy of þi gilte. And if þou arise to God, God wole
 15 arise to þee 7 wiþ ȝen of mercy loke to þee, noȝt to þi synne, but to þi
 hertily sorew 7 þi repentaunce. Fforþi if þou falle, be in no dispeir ne
 lye not stille in synne, as koward for arghnes of herte, but quykly aryse 7
 heue vp boþe þin hondis to þi Lord of mercy, hym bisechyng of his grete
 f. 51^v grace, þat he for his mercy wolde þee / forgyue and þat he drawe þee
 20 out of þe pit of synne þat þou so foule art fallen inne. Ȝif þou euery day
 falle, euery day arise 7 turne to þi Lord. Þis askiþ God of man 7 her-
 aftir he lokeþ. And þis it is þat he spekiþ þoruȝ þe prophete Jeremye,
 þere he seiþ: Numquid, inquit, qui cadit non resurget, aut qui auersus
 est non conuertetur? Þat is: wher he þat falliþ schal not arise or he þat
 25 haþ misdōn schal not turne into riȝt weye aȝeyn? Þis is not oonly vndir-
 stonden of oon fal or two, but of alle þe fallis þat he falliþ in þis deadly
 lijf. Fforþi if þou ofte falle, ofte arise, ffor Crist hymself louely þe calliþ
 þere he seiþ: Surge qui dormis 7 exurge a mortuis 7 illuminabit te
 Christus. Þat is: wake 7 arise, þou þat slomerist 7 slepist in þi synne 7
 30 arise fro þi deep 7 Crist þee schal lyȝten with glemes of his grace. Arise,
 seiþ God to þe synful, arise 7 turne þee to me, for I ne wole þat þe synful
 diȝe.

f. 52^r Fforþi when it / so bitidiþ when þou any good wol do, as fastyng or
 preier or penaunce of prest taken for betyng of þi synnes, perauenture
 35 þi conscience stryueþ þee aȝeyn 7 gederiþ alle þe synnes þat þou hast
 don siþ þe first tyme þou born was 7 settiþ hem alle on rowe bifore þi
 herte eyȝen. So many 7 so lobely he makiþ hem to seme þat þe þinkiþ þat

3 kyndely/ MS: kyndeliþ.

23 Numquid.../ in outer margin: nota bene.

- þee loþiþ þin owne lijf 7 stilly to þee spekiþ þus as I say: seest þou nozt,
 he saiþ, how þou hast ligger in synne 7 so many 7 so foule þou hast
 wrougte and for þe lest of hem alle þou hast *serued* to be dampned to
 peyne of helle 7 zit þou art in hem [so] rotid þat þou ne myzt hem leue.
- 5 Wherto preiest þou, wherto fastist þou, wherto any good doist þou?
 Þi synnes beþ so many 7 so loþely 7 so longe tyme in þee rootid, how
 may þou euere be helid? When þin inwitt þus azens þee is sette, smyte
 hym wiþ þe swerd of Goddis word riȝt amyddis þe fronte, as hertily as
 þou myzt, þat he stirte obakke. Þe wordis þat þou schalt smyte hym
- f. 52^v wiþ / God þoruȝ þe prophete to alle synful seiþ: þouȝ þe synful, he
 11 seiþ, neuer so myche [ne] neuer so ofte haþ synned, turne [he] hym to
 me 7 I hym wole resceyue 7 alle þe synnes þat he haþ don for euere I
 wol forȝete. So ful of mersy he is to alle þat *mercy* crye wiþ verray re-
 pentaunce. Ȝhe forsoþe, he is more redy to do *mercy* þen þe synful it to
 15 aske.
- How free, how large Ihesu Crist is of his *mercy* to þee schewiþ seynt
 Denys þoruȝ [suche] a tale. He telliþ þat it was an hooly man þat
 hette Carpo. Þoruȝ grace of God 7 his lore he turned one out of mys-
 bileue vnto þe troupe of holy chirche 7 made hym cristen man. Þis holy
- 20 man wente out of cuntre when he hadde, as he trowyde, þis man treuly
 lerned. But sone, when þis holy man was fro hym wente, þoruȝ counseyl
 of a wickid man, þis man þat I of tolde turned azeyn to mysbileue. When
 Carpo azeyn com and sawȝ þis, as he þat sorewful was of his greet
 losse 7 teneful of his swynke, he bysouȝte wiþ angre of herte þat þe
- f. 53^r wrappe of / God on hem boþe myzt falle. Aftir þat þe holy man God
 26 þus hadde bisouȝte, he sawȝ þe putt of helle open 7 al on lowe brennande
 he sawȝ feendis on þat oon syde, þat wolde hem plungen into helle. On
 þat oper halfe he sawȝ Goddis aungeles, þat hem lettyd 7 so was þat holy
 man greued toward hem þat he wolde þat þei hadden *ben* plungid doun
- 30 for euere. And, angrid as he was, he lokyd hym bisyde, he saw Ihesu
 Crist stondynge by hym wiþ his woundis al blody, on his schuldre
 berynge þe croos 7 in his hand a hamer 7 nayles 7 to hym myldely þese
 wordis seide: why askest þou vengeance, he sayde, 7 wrap for hem þat
 I am þus woundid fore? Þou settist al to liȝt þat I haue bouȝte so dere.
- 35 Ȝif þe þink þat I haue not zit ynowȝ poled for mannes synnes, haue here
 zit þis hamer 7 þese nayles 7 efte for here synnes nayle me to þis crosse.
 Ffor wyte wel, 7 I myzte diȝe for mannes synne, as I ere dide, —so loue

17 tale/ in outer margin: *narracio*, underlined in red.
 21 sone/ MS: sono.

byndiþ to hym my herte—, for peyne ne sorew wolde I nozt lette. Aftir
f. 53^v þat þe holy man hadde sene þis siȝt, he repente hym / wiþ sore herte 7
hertily he preyde wiþ al his myzte to Ihesu Crist þat he wolde haue
mercy on þe two þat he so bittirly waried. And God hym grauntid for
5 hem þat he ȝernyde, for þoruȝ Goddis grace este keuered þei were.

Parcaas now seye *sum men* þat God techiþ me in þis holy preier for to
seye: God, Lord, forȝyue me my synnes alle þat I haue trespasyde aȝeyns
þee, as I forȝyue to þoo þat haue trespasid aȝens me. Lord, how
schal I do? Þauȝ I wiþ worde forȝyue hem þat haue mysdon aȝeyns
10 me, wiþ herte I forȝyue hem not, wiþ herte I loue hem nozt 7 so
oon I saye wiþ þe mouþ 7 anoþer I þenke wiþ my herte. And so, Lord,
bifore þee I lyȝe when I þis preier make 7 slee myn owne soule, as holy
writt witnessiþ þere he seiþ: *Os quod mentitur occidit animam*. Þat is:
þe mouþ þat lyȝeþ sleeþ þe soule. And, Lord, bi þe is seyde: *Perdes*
15 *omnes qui locuntur mendacium*. Þat is: Lord, þou schalt slee alle þat
lyȝen in here speche. Fforþi, Lord, me þinkeþ bettir me were to holde
f. 54^r me stille þen þis preyer / to þee make 7 wynne me peyne in stede of mede.
Þou schalt vndirstonde þat he þat wole to his sowle wynne hym mede
[of ouȝt þat he doth, he schal do al þat in hym is to wynne hym þe mede]
20 þat he ȝerneþ. Þouȝ þi fleisch wole þat harm falle to þin enemy, þou
schalt not aske it wiþ þi mouþ. And if þou myzt not bowe þin herte to
myslike his harm, ȝif hym ony falle, aȝeyns þi flesschis wille, if þou myzte
not wiþ herte, wiþ worde þou schalt hym pleyne 7 his synne hym for-
ȝyue. Ffor, þouȝ we folowe [not] skil, bettir we do when we vs lowen 7
25 bicomen buxum to God þan if we assentid with oure fleisschly wille.
Goddis comaundement it is þat we loue oure enmyes. If I may not loue
hem þoruȝ wrecchid appetit of my fleissch, þat I ȝit ne may maystrien
ne lowe it for greme 7 angre þat stireþ me wiþinne, I schal do þat I may.
And what? Certis I schal ȝerne 7 wille þat I myzte loue hem 7 biseche
30 God hertely þoruȝ helpe of his derworþe grace þat I may loue hem. And
f. 54^v euere to þat I may loue hem as God wol þat I do, / þat in my power is,
þat I schal do. And what? Certis wiþ my worde forȝyue hem 7 speke to
oþer good of hem 7 noon yuel. And ȝif I þus do, I ne liȝe not, þouȝ I
seye I hem loue, siþ I wil hem for to loue. Ffor as seynt Poule seiþ: *Velle*
35 *autem adiacet michi, proficere autem non habeo*. Þat is: wille is in my
power, but to perfourme þe wille is nozt in me ne but in God. If þen I
do þat in me is, I do þe comaundement of God, þouȝ þe wrecchid appe-
tite of my fleissch, þat is nozt in my power, ȝit me wiþstondeþ.

If I þen wiþ my wille acorde to þe comaundement of God 7 þoruȝ ap-
40 petit 7 stiring of my fleisch I fele anoþer, þis worche I nozt but doþ synne

þat regneþ wiþinne me. One is for to fele, anoþer is for to assente 7 to
 acorde to þe felyng. I may nozt but I fele stiryng of my fleisch or foule
 lykyngis or fondyngis, but me þar not but if I wole assente to hem. When þat
 f. 55^r I fele any fondyng, as ire or wrap or / wycked wille or oþer siche þat beþ
 5 azeyn goodnes 7 þe biddyngis of God, þei harme nozt ne dampne nozt
 hem þat ben in troupe of Ihesu Crist, þat assentiþ nozt to þe fondyngis
 þat regnen hem wiþinne, þouȝ þei hem felen, ne folew nozt þat hem
 stireþ wiþinne. Suche fleischly stirynges þe apostle seynt Poule, þouȝ he
 10 so moche grace of God hadde, he pleynd hym þat he felyd hem þere
 he seyde: Condelector legi dei *secundum interiorem hominem*; video autem
 aliam legem in membris meis, repugnantem legi mentis mee 7 captiuum
 me ducentem in lege peccati, que est in membris meis. Þat is: I haue likyng
 in Goddis lawe wiþ myn inner man, but I see anoþer lawe in my lymes,
 þat fighþ 7 stryueþ azeyn my skilful vndirstondyng, þat lediþ me as a
 15 prisoun into þe lawe of synne þat regneþ in my lymes. Þe inner man he
 calliþ þe resoun of man, þe lawe of þe lymes he calliþ foule delices 7
 willes þat beþ wiþinne vs. Goddis lawe is kepyng of Goddis biddyng. Do
 f. 55^v we þen þat / is in vs 7 forȝyue we þoo þat haue synned azeyns vs wiþ
 worde, if we may not fully, þat God forȝyue vs oure gilte þat we azeyns
 20 hym haue done.

But now vndirstonde þis þat God haþ lerned vs to done, for it semeþ
 þat synne is no dette azeyns God, but alle þe goodis þat we haue [are
 dette anentes God, for þe goodes þat we haue] we haue of his loue
 and þe yuel 7 þe synne we haue of oureself 7 beþ as oure owne *propre* catel.
 25 To þis þou myȝt answeþ þat þoruȝ noþing þat we haue ben we dettours
 to God but of synne one. And se now þe skil why. Ȝif I be a riche mannes
 seruauant 7 he haþ ȝeuen me his penyes to spende in his seruyse, if I hem
 spende alle to his wille 7 to his honour, I am nozt in as moche dettour.
 But if I take his penyes þat I schulde spende in his seruyse 7 dispende
 30 hem in oþer þing at my wille 7 nozt at his, herof I am holde to hym as
 dettour. On þis maner God ȝyueþ to man vertues and worldis grace for
 f. 56^r to spende hem in his seruyse. Ȝif þou dispende hem to his worschipe / 7
 to his wille, wel þou art holden to loue hym of þat vertu, of grace 7 oþer-
 what þat he þee ȝyueþ, what so euer it be þat he for his goodnes 7 to þi
 35 goode þee haþ lente. To dette þou art nozt holden. For why? Þou spend-
 ist þi Lordis good to his worschipe 7 to his wille. But if þou wast hem at
 þi wille azeyn þe wille of þi Lord, þere þou fallest azeyns God as in dette
 and þoruȝ þat þou dispendist his good at þi wille in folȝy azeyns his wille,
 þou bicomest dettour 7 giltȝ to hym.

20 hym/ MS: hem.

- Sopely vs auzte to haue grete schame to be fals azeyns God, þat made vs of nozt 7 bouzt wiþ his derworþe blood, þat 3yueþ vs al þat we haue of good in body or in soule. And 3it may we nozt yuel do þat he ne it seep. And ouer alle þingis of his grete mersy and we vs wolde vmþenke, 3it auzt
- 5 it to wiþdrawe vs fro wickidnes of synne, siþ þat he is so deboner to vs þat, þou3 we haue neuer so ofte mystaken vs azeyns his wille, if we wol bire-
- f. 56^v wen oure synnes 7 hym mersy craue, frely 7 / mekely he wil vs for3yue. Ffor he askiþ nozt ellis but þat we leuen oure synnes 7 birewe al þe while þat we yuel wrouzt. It witnessiþ wel þat he wol vs for3yue frely, siþen for-
- 10 3yuenes of oure synnes to hym he biddiþ vs preye, as we for3yue þoo þat haue synned azeyns vs. Ffor noon may synne so myche azeyns vs by a þousande parte as we synnen azeyns God. Wolt þou þen good forward? Ffor3iue þat litil synne þat men don a3ens þee 7 þen preye God for þin 7 he wol for3yue þee þi synnes þat beþ so many 7 so grete, þat þou hast
- 15 don azeyns hym. Ffor, as seynt Austyn seiþ, 3if I me wrappe for anyþing þat men seyn or don to me, he þat me mysdoþ is nouzt enchesoun of myn angre but myself. Fforþi schulde I take wreche on myself 7 nozt on hym. And see now skil wherfore. If here were now a stalworþe champioun 7 a weyke 7 vnthryuand [wrecche] assayled hym, 3if þis champioun wiþ
- f. 57^r his wille leyde hym vndir his fete 7 lete hym defoule hym 7 put / out boþe
- 21 his igen, who were most to [wyten]? Witerly þe champioun. Þus it is bi man, ffor soule of man passiþ alle creatures þat þou may see in strengþe 7 in noblesse, so þat noþing of þis worlde hym may harme but if he hymself laye hym down to þe erþe or in erþe falliþ to be defoulid. Fforþi, if
- 25 any misseiþ þee, holde þi soule on hi3 wiþ God, as falliþ to his kynde and þat whiles for noþing schalt þou be greued, but if it be wiþ þiselfen 7 þat for synne one. Ouervnworþi þou makest þiself 7 ouerfeble wiþal, when þou letist þi foule fleischly wille maystre þee 7 schamefully defoule þee wiþ euery vyle synne.
- 30 Þe sixte preier is þis: Et ne nos inducas in temptacionem. Þat is: lede vs nozt into no temptacioun. Þou schalt nozt preye þat þou ne be nozt temptid, but þou schalt preye þat þou be not ouercomen in temptacioun. Ffor þe holy apostle seynt Jame vs techiþ þat we wondirly grete ioye haue when þat we beþ peyned with dyuerse temptaciouns.
- f. 57^v Ffor as þe gold is preued / 7 clensed þoru3 fier 7 þe dou3ty knyzt in
- 36 hard bataile is preued, so is man preued þoru3 hard temptaciouns to his goode. Ffor so þe temptacioun is more, so is þe man more strengþ-

20 out boþe/ catchwords on f.56.

30 Þe sixte preier/ in outer margin: '6^a peticio, underlined in red.

- ed in *vertu* 7 in *grace*, if he wiþ *pacience* stalworþely stonde. Ffor
seynt Austyn seiþ þat þe *perfeccioun* of alle vertues is þat man be
myche defoulid wiþ *dyuerse* temptaciouns 7 by harde 7 stronge. Ffor as
5 stalworþely, he smytiþ þries or foure sipes on þe stake heued euen down
and zif he aftir þis see þat it stonde lously 7 nozt wel synk, þen he smytiþ
wiþ þe mal on euery syde þe stake to large þe hole, þat it depper synk.
And aftir he smitiþ it euen down on þe stake heued 7 þen it synkiþ þe
depper 7 stondiþ þe stalworþlier. On þis wise doiþ oure Lord wiþ vs,
10 when he seep þat a man haþ a *vertu* þat he haþ sette in hym þoruþ his
grace. He smytiþ hym on yche syde wiþ *dyuerse* temptaciouns 7 stronge
for to make þe *vertu* depper 7 more fast in his herte. /
- f. 58^r Fforþi haue þou greet ioye when fondynges come to þe ward. I say nozt
þat þou schalt be sorewful þoruþ þei come nozt. For God, when he seep
15 þat þei be nedeful to þee, he þee wol hem sende. But preye to hym þat he
sende þee *pacience* in temptaciouns if þei come 7 so þee strengþe þoruþ
his *grace*, þat þou be not ouercomen. And to þis *vertu* þou schalt wyne
þoruþ verey knowyng of þiself, þat þou hast of þiself greet feblenesse, wrec-
chidnes 7 synne. And in God 7 of God is þi *vertu* 7 þi strengþe 7 affye
20 þee only in God 7 on his *mersy* 7 noþing tryste on þiself *withouten* hym.
Ffor þe more þat þin hope is in hym, þe more þou schalt haue strengþe
of his *grace* to azeynstonde alle fondyngis, how kene so euer þei be. And
in alle þi werkis lete þiself vnworþi, ydil 7 vnnayte þralle to þi Lord Ihesu
Crist with alkyns mekenes. Ffor þis is nozt onely help azeyns fondyngis,
25 but clensiþ þe soule of ere done synnes, more þen doþ oþerwhile bodily
f. 58^v penaunce. Ffor when man lokip his filþe 7 his wrecchidnes, / how wrec-
chid he is in body, how wrecchid he is in soule, more it stireþ hym to
mekenes þen wolde bodily penaunce. And zit on oþer half ofte it fallip
þat bodily penaunce stireþ þe herte to lepe into pride. But when man
30 knowip soþly 7 seep with gostli syzte his owne vnworþinesse, þat schal
holde hym lowe 7 lette hym to clymbe into pride. And wite þou wel þat
if þou þis mekenes to þee sooply mayst wyne, in al þat þou for God
polest likyng schalt þou fynde.
- But vndirstonde þen wel how nedeful it is vs to preyen to oure fadir þat
35 we in fondyng be nozt ouertaken. Ffor ofte it bitideþ þat man is fondid
when he leste wot. Forþi it is more to drede. As doiþ þe envious feend of
helle, þat seep þat he may not brynge man into open yuel þoruþ nozt þat
he may do. What doiþ he þen? He eggip hym to a þing þat semeþ riht

29 þat/ MS: þe.

good, þat aftir may make weye to myche yuel. And so he doiþ as ofte as
 he ne may wiþ open yuel kiþe his strengþe. And þus he bigiliþ many þat
 f. 59^r holdiþ himself / wyse, þat folewen werkis þat þei do more wiþ wille þen
 wiþ skille, as in werkis of penaunce he stireþ summe to do, as to wakyng,
 5 to fastyng, to oþer hardschipes þolyng þat semeþ good to betyng of syn-
 nes. And þouȝ þei seme goode to hem, he eggip noȝt for goode but for
 mykil yuel. He stireþ hym so to fast, to wake, so his owne fleisch to pyne,
 so þat his kynde enfeblischiþ 7 his spirit bicometh al dul 7 his loue keliþ 7
 10 makip hym for to trowe þat it is his Lordis wille þat he do so. But þe
 traytour lizeþ. Forþi nedeful it is to alle Goddis louers to reule hem in
 suche werkis more wiþ skille þen wiþ wille and so, as þei seme goode,
 make hem þoruȝ skille to ende in goode, þat þei be as þei semen. And
 þis is þe counseil of seint Poule pere he seiþ: *Racionabile sit obsequium*
vestrum. Þat is: skilful be ȝoure seruise.
 15 Man owiþ for þre þingis skilfully 7 wiþ resoun for to serue God.
 Also þe grete clerk seiþ: Arbitror *primo* in *vita* *utile* esse ne quid nimis.
 f. 59^v [I] vnderstonde, he seiþ, to mannes lijf noþing / profiteþ more þen
 þat man do noþing þat is ouermuche. Þe first þing þat is wherfore man
 schal serue God skilfully þen is honour of þe persone to whom he
 20 serueth. But what is he? Certis kyng of alle kyngis, honourable Lord 7
 skilful þen is it honour to hym þat seruise þat men doiþ to hym þat it be
 skilful. To proue þis, lo what it seiþ in þe sauter: *honor regis iudicium*
diligit, id est iudicium discrecionis. Þat is: honour of þe kyng loueth riȝt
 25 dome, þat is riȝt dome þat men serue God skilfully. Þat oþer skil is kynde
 of man ȝyueþ man skille bifore oþer bestis. Ffor as þe wyse clerk seiþ:
homo enim rationalis creatura est. Þat is: man is Goddis resonable
 creature. Fforþi his werkis oweþ to be resonable, so þat he may reule
 [hyse werkes] aftir skille more þen aftir strengþe. Þe þridde skil is for
 30 oure enemy, aȝeyns whom we mote nedely fiȝte, more he werriþ aȝeyns
 vs wiþ malicious wrenchis 7 wyles þen wiþ eny strengþe. And moo he
 ouercasteth wiþ gyle þen wiþ force, ffor strengþe haþ he noon ouer vs,
 f. 60^r but if we hym ȝyue. Þat we don as ofte as we / aȝeyn hym wol noȝt wiþ-
 stonde, [for ȝif we hym wythstonde] as God wolde we dyde, for ferdnes
 he wolde fro vs fle, as we do þe deeth. And þat þis be sooth holy writt
 35 witnessiþ pere he seiþ: *Resistite diabolo 7 fugiet a vobis*. Þat is: wiþ-
 stondiþ þe fondyngis of þe fende 7 he schal fle fro ȝow. And forþi nedeful

18 Þe first þing/ in outer margin: '1', underlined in red.

23 *id est*/ MS: 'i'

24 Þat oþer skil/ in outer margin: '2', underlined in red.

28 Þe þridde skil/ in outer margin: '3', underlined in red.

it is azeyns hym for to fize wiþ wisdom 7 skille azeyns his wrenchis 7 his wyles. Fforþi seiþ Salamon: bettir is wisdom þan strengþe; werkis of penaunce vnskillfully wrouzt plesen nozt God. For as seiþ þe good clerk Ysoder: *Quicquid boni cum discrecione feceris virtus est, quicquid sine discrecione gesseris vicium est; virtus enim indiscreta pro vicio est.* Þat is: what good so euer þou doist, if þou it do skillfully, it is vertu, if þou do it nozt wiþ skil, it is vice.

It was comaundid in þe olde lawe þat no best þat was blynd or lak hadde schulde be offrid to God. Þat werk is blynd or wiþ lak, what so euere it be, ȝif it ne be ledde wiþ skil. Fforþi in þe olde lawe *with euery sacrifice* was offrid salt. Salt sauoreþ / alle metis to men. So doþ wisdom oure werkis [7] makip hem to God sauery 7 also in þat sauour likyng to haue. Þis salt schal men offre to God wiþ alle þe goodis þat þei do, what so euer þei be, as fastyng, wakyng 7 oper fleischly penaunce, skillfully if þei hem do in mesure, as here kynde may þole, nozt ouermuche, so þat he wax ouerfeble 7 into seeknes falle, so þat aftir [in] al his lijf [he] neuer schal keuer.

Lo now what harmes comeþ of vnskillful penaunce 7 of opere werkis þat men do ouer mesure, þouȝ men hem don *with deuocioun* 7 wiþ likyng of soule. Seynt Bernard seiþ on þis wyse: *Qui ex indiscrecionis vicio ieiunat 7 vigilat 7 huiusmodi sic agit vt deficiente spiritu vel corpore languente spiritualia impediuntur, abstulit corpori suo boni operis effectum, spiritui affectum, proximo exemplum, deo honorem. Sacrilegus est [et] omnium bonorum reus.* Þat is: he þat vnwisely wakip or fastip or oper suche werkis doip, so out of myzt þat þe fleische waxip seek 7 þe spirit dulleþ, so þat goostly werkis are lettide, he stelip fro his body þe mede of his goode / werkis, fro his spirit loue, fro his broþer ensauple, louyng 7 honour fro God; and forþi he doip sacrilege 7 schal answere tofore God of alle þe goode werkis þat he for his vnwitt haþ wiþdrawen fro God. And wel þoruȝ skil may it be sayd þat he doip sacrilege, for he brekip þe temple of God, þat is hymself, þat is Goddis temple. Salamon schewip what yuel comeþ of vnskillful deuocioun 7 seiþ: *Qui festinus est pedibus offendit.* Þat is: who so rennep swiþe, he spurnep his feet 7 hurteþ hym ere he lest wene. He snaperip 7 hurtip hym þat so vnwisely 7 so vnwarly doip dedis of penaunce, þouȝ he in hem likyng haue, þat he fallip in greet seeknesse. And þouȝ peril be in euery hasty rennyng for snaperyng or fallyng þat þerof may come, ȝit more peril it is to hym þat clymbip on a hize laddir þeron to snaper. And euer þe hizer he clymbeþ 7 for vnwarschip his feet hym fayle, þe sarrer 7 þe lower nedely he fallip.

11 alle metis to men/ MS: alle metis to metis to men.

20-21 languente/ MS: languent.

Siben þe lijf 7 þe deuocioun of goode religious is as it were clymbyng
 on a hyze laddir þat sette were toward heuen, nedeful it is þen to þe clym-
 f. 61^v ber þat he warly clymbe. / Ffor if he snaper on hyze þoru3 vnwitt, per-
 aventure he moot falle to þe foot of þe ladder, þere he first bigan to lere to
 5 clymbe. And þen bihoueþ hym ete 7 drynke 7 oper þingis do, as he first
 dide, to come azeyn to þe steire þat he fel fro. And *parcas*, for nozt þat
 he may do, schal he neuer þerto wyne. Fforþi seiþ seint Bernard: *Nemo*
repente fit summus; *ascendendo non volando apprehenditur summitas*
 10 *sca*. Noon, he seiþ, may come to þe hyzest steire sodeynly of þe ladder
 wiþ fleyng, but wiþ clymbyng men moot þerto wyne. As 3if he seyde: to
 þe hyze 7 *parfite* lijf sodeynly may no man come wiþ fleyng, ffor man is
 maad warly to go 7 nozt to fle, for þe heuy charge of his fleische lettip
 hym to flee. But he schal go 7 not renne 7 sette foot bfore foot on þe
 15 laddir 7 warly clymbe fro steire to steire, euere to þat he come to þe ladder
 eende, þat is for to say clymbe wiþ werkis of penaunce 7 deuocioun, *afir*
 þat þe fleisch may þole, and nozt ouerhyze, þat þe fleische bcome ouer-
 feble 7 þe spirit dulle. And þou3 vnskilfulnesse in werkis of penaunce be to
 f. 62^r alle Goddis / seruautis greetly to drede, namely to þat haue chosen or beþ
 bounden þoru3 reule to hyze lijf 7 *parfit*. Nede it is hem to reule [hem]
 20 wiþ skille 7 namely in þe bigymnyng, for þe feend azeyns suche is euer
 compasand, for grete envye þat he haþ to hem, if he may wiþ any gyle
 caste hem fro þe hyze to þe lowe to make hem, if he may, at þe eende
 to falle into despeir. He þat his hors ouertraueliþ in þe mornnyng, he schal
 not þat day good iourney make.
 25 3it ofte it falliþ þat of vnskilful deuocioun or penaunce ariseþ þe spirit
 into *pride* 7 in veynglorye. Fforþi seiþ þe holy man: loke, he seiþ, þat
 zoure fastyng 7 opere goode werkis, þat 3ee do hem *in* mesure, þat þei be
 hooly 7 symple in al mekenesse, þat zoure fleisch be chastised wiþ fastyng,
 þat þe spirit ne ryse in *pride*, so þat þat þing þat schulde norische me-
 30 kenes put 3ow nozt to pride 7 make vice of vertu for to wexe. *Per* is no
 hope of hele when þat schulde be salue in helpe to soule bcomeþ attir 7
 feloun.
 Þou3 many yueles ariseþ of vnskilful penaunce, schortly of hem sixe
 f. 62^v wole I telle. Þe first / is þat þei do azeyn þe ordenaunce of holy chirche, þe
 35 whiche ordenaunce is þat in processiou lizt schal go bfore þe crosse, *in*
vndirstondyng þat lyzt of wisdam schal go bfore penaunce, þat þe crosse
 bitokeneþ. But þe vnrihtful doiþ þe reuerse, for he beriþ þe crosse of pe-
 naunce bfore þe lizt of wysdam. Wherefore suche oftetyme, for defaute of

34 Þe first/ in outer margin: '1', underlined in red.

- lizt, þat is goostly witt or resoun, þer þei schulde peyne 7 don on þe crosse
 þe þeef, þei peyne on þe crosse þe vngylty, þat is þe newe man, þat schulde
 nayle to þe croos þe olde man. What is þe olde man? Þis olde man is þat
 is geten in synne, born in synne, norischid in synne, þe foule fleisch, þe
 5 foule stynkyng careyn, louyng synne, liyng in synne, þat is þe olde man
 þat schulde be nayled on þe crosse. Þat is þe lymes of þis man, in as
 myche as þei beþ synful, þei schulde be peyned 7 slayn wiþ penaunce,
 þat is synne þorouȝ penaunce schal be slayn *in hem*, as seynt Poule
 seiþ 7 biddiþ: *Mortificate membra vestra que sunt super terram*. Þat
 f. 63^r is: slee / þi synne here on erþe þat regneþ in þi lymes wiþ penaunce.
 11 What is þis newe man? Þis newe man is vndirstonden þat is newe bi-
 comen 7 zonge þoruȝ goode þewes in goode werkis, wrouȝte þoruȝ grace
 of God. Þen is þis newe man don on þe croos when he for ouermyche
 abstynence or oþir vnskilful penaunce so is ouertaken þat worche as he
 15 ere dide may he noȝt do 7 his likyng 7 his deuocioun bicomem al dulle.
 Þat oþer foly is þat þei charge hem wiþ ouermochē armure, þat
 harmeþ hem more 7 lettīþ in batayle aȝeysn þe fende þen forþer, for þe
 heuy charge þerof ofte makeþ hem to be ouercomen. Fforþi it is to do as
 Dauyd dide, þat schulde fȝte aȝeysn Golye, as it telliþ in þe book of
 20 kyngis, þat took first 7 armed hym wiþ Saules armure þe kyng. When he
 was armed, he proued hymself ȝif he myȝt wel welde hym in his armure,
 or he wolde to batayle wende. He sawȝ þat þei were to heuy 7 myȝte hym
 harme more þan helpe aȝeysn þe stalworþe gyaunt þat on hym was so
 f. 63^v kene. Þus, quod Dauyd, may I noȝt fȝte 7 keste / fro hym his armure
 25 sone anoon. And in tryst of Goddis helpe aȝeysn þe geaunt he went and
 wiþ his slyng 7 þre stones to grounde he hym felled.
 So many beþ þat ouercomen þe feend wiþ skilful penaunce, as wiþ fas-
 tyng 7 wakyng 7 *with* oþer to þese lyke, wiþ resoun 7 mesure warly
 wrouȝt. And many beþ þat of suche taken ouer here myȝt 7 more þem þei
 30 chargen þan here kynde may þole, wherþoruȝ þei fallen into ire 7 waxen
 inpatient 7 þoruȝ þat þei wende to haue ben aboue þei falle vnder foote,
 þouȝ al good wille or deuocioun at þe first stired hem [so] for to worche.
 Fforþi seiþ seynt Bernard: *Bone voluntati non semper credendum est, set*
refrenanda est [7 regenda est], maxime [in] incipiente. Þat is: men schal
 35 noȝt ȝyue feiþ to þe goode wille, ffor þe feend puttīþ ofte man to good
 wille for to tille hym þerwiþ and brynge hym vnto yuel. Fforþi, he seiþ, þe
 good wille schal bridelid be, þat it schal be reulid wiþ wysdam 7 skil, þat

16 Þat oþer foly/ in outer margin: ·2·, with red line drawn across.

18 makeþ/ MS: make.

vertu ne turne into vice ne salue into deef and namely, he seiþ, in hem þat
 f. 64^r haue bigunnen / hiȝe lijf. Ffor here good wille is nede to be bridelyd,
 þat þei ne taken on honde more þen þei may goodly brynge to eende.
 Fforþi seiþ seynt Jame in his epistle: *ffrenum in equorum ora mittimus ad*
 5 *consenciendum nobis*. Þat is: bridel, he seiþ, we do in þe hors moup to
 make hem þerwiþ to bowe to oure wille. Þus schal good wille be bridelyd
 wiþ wisdam 7 skil, þat it ne mysdo 7 aftir birewe it.

Þe þridde foly is siþ þei haue so riche a Lord 7 so fre 7 ȝit þei trowe to
 paye hym wiþ ouermyche penaunce, as fastyng, wakyng 7 oþer suche
 10 werkis, þat þei do so ouer myȝt, þat þei wexe so vnmyȝti here Lord for to
 serue 7 kelip here deuocioun, þat first was so hoot. And skil hem seiþ, 7
 þei wolden it trowe, þat þer is no chynche so hard, whateuer he be, þat
 wolde þat his hors fastid so þat it ne myȝt hym serue.

Þe ferþe foly is þis þat þei deme met and drynk worþi to wiþdrawe fro
 15 Goddis childre, þat worþi were to ete gold 7 bawme for to drynk, as seynt
 Bernard seiþ: Da michi *abbatem Thimotheum* 7 *ego cibabo eum* auro 7
 f. 64^v *balsamo potabo eum*. As ȝif he seyde: ffynde / me suche as was abbot
 Thimothee 7 like to hym in goode þewes 7 I schal fede hym *with* gold 7
 20 birle hym bawme. Þat is if þere any suche be now, he were worþi to ete
 gold 7 drynk bawme. Fforþi Goddis childre schulde noȝt schame to take
 here Lordis goodis to here nedeful sustenaunce, his *seruyse* 7 his wor-
 schipe to vpholde, siþ þat þei [sene] so manye deueles childre, þat ben vn-
 worþi as waried wrecchis any good for to haue, so largely and wiþ out-
 rage wasten Goddis good.

Þe fifþe þat þei wil algatis be more *parfyt* þen here maystir Ihesu Crist.
 And neuerþeles seynt Luk seiþ: *Perfectus omnis erit si sit sicut magister*
eius. Þat is: he is *parfit* þat is siche as his mayster is. And knowen þing
 it is to alle þat Crist was ful of al *parfytnesse* 7 ȝit he eet 7 drank skil-
 fully 7 in mesure to sustenaunce of his kynde.

Þe sixte is þat þei trowe þat þei may noȝt be hooly but þei sle hemself.
 30 ȝif he þat sleep a man þat schulde þoruȝ kynde lyue but a zeer schal be
 demed to juesse 7 to deef as mansleer, wiþ skil he is gilty of manslaughter
 f. 65^r þat þoruȝ vnskilful / penaunce, what so euer it be, enyntiseþ his kynde,

8 Þe þridde foly/ in outer margin: '3', underlined in red.

14 Þe ferþe foly/ in outer margin: '4', underlined in red.

18 Thimothee/ with superscript o and caret between m and t.

25 Þe fifþe/ in outer margin: '5' nota', underlined in red.

28 al/ superscript.

30 Þe sixte/ in outer margin: '6', underlined in red.

33 penaunce/ catchword on f.64.

- þat he dizeþ þritti zee ere he schulde. Seynt Bernard bymenep swiþe sore
 þat he sumtyme þoru3 ouermykil fastyng 7 wakyng enfeblisschid his kynde
 7 neþeles loue hym made so to do 7 goode wille. As þe wyse clerk seiþ:
 On a maner is þe ende for to deme, anoþer maner is for to deme þoo
 5 þingis þat ordeyneþ or falliþ to þe ende. Þat þing þat men seche or zerne
 as ende, it is for to desire 7 for to seche wiþouten mesure. But þoo þingis
 þat ordeyneþ to þe ende, þoo þingis schulde be reulid wiþ mesure 7 wiþ
 skil, as þei may best helpe to þe ende þat men zerne hem fore, as doiþ þe
 leche for to hele þe wounde of [þe] seke, þat is as ende þat he gretly
 10 zerneþ to hele. Al þat he doiþ, as in gederyng of gresses 7 temperyng 7
 making of salue, alle þese he ordeyneþ þoru3 grete bifore lokyng 7
 temperyng hem in mesure, þat þei ne be ouerhote ne ouercolde, ne
 ouerbytand ne ouersofte, ne ouermyche ne ouerlilil. But in suche a
 tempre he hem makip þat he may þoru3 hem beste þe woundes hele.
 f. 65^v Þus þow / schalt vndirstonde þat in goostly lijf þe loue of God is as
 16 ende. Þis schal men desire wiþoute mesure. Fastyng, wakyng 7 opere
 hardschipes þolyng, men schulen not zerne þoo as ende, but as þingis
 or lomes þat helpiþ as to þe ende. Ffor as seiþ seynt Poule: *Non est*
regnum dei esca 7 potus, set adhibentur tanquam necessaria ad finem.
 20 Þat is: þe rewme of God nys not mete 7 drynk, but þei beþ helpand 7
 nedeful to þe rewme as to þe ende. When þe fleisch wil welden in synne,
 þen is fastyng, wakyng 7 oper hardschipes þolyng nedeful to þe ende
 [to chastyse þe flesche, þat hyt no lettyng make to þe ende]. Fforþi seiþ
 þe apostle Poule: *Castigo corpus meum 7 in seruitutem redigo.* Þat is:
 25 I chastise my fleisch 7 put it into þraldam, þat he ne glyde into synne 7
 lette þis ende. Fforþi schal suche hardeschapis be reulid wiþ mesure 7
 wiþ skil, þat þe foule lust of þe fleisch be fordon 7 þat þe kynde be sus-
 tened, so þat þei helpe to þe ende, þat is kyndelyn hym more in þe loue
 of God. But perauenture þe biddyng of þe apostle may stire somme, for
 f. 66^r he seiþ: *Desideria carnis non perficietis, quia si secundum / carnem*
 31 *vixeritis, moriemini.* Þat is: folewe zee not þe zernyng of zoure fleisch 7
 why? If zee do, he seiþ, zee schul dyze.
 Of þis mater þen spekiþ seynt Bernard 7 seiþ: what is he þat may holde
 þe biddyng of þe apostle, þat biddiþ þat we ne folewe þe zernynge of oure
 35 fleisch? I am, he seiþ, nakid 7 colde, I zerne cloping my body fro colde to
 kepe. Me hungreþ, I zerne aftir mete. Me þurstiþ, I zerne aftir drynk. Ȝif
 I wiþholde fro my fleisch þese zernyngis, nedely I must perische. Whi þen
 forbediþ me þe apostle þe zernyngis of my fleisch for to folwe, siþ with-

16 mesure/ MS: msure.

- outen folewyng þerof I may not lyuen? Seynt Bernard to þis answeriþ 7
 seiþ: þe apostle forbediþ þe zernyng of þe fleisch in outrage 7 nozt þat is
 nedeful to þe fleisch. Þen, if þou for colde zerne cloþing, mete for hunger,
 drynk for þurst 7 oþer þingis þat beþ nedeful to þi body, nozt for outrage
 5 ne for lust, but 3yue it þat it wantiþ, þow folewest nozt his zernyngis, but
 f. 66^v zeldist hym his dette, þat kynde byndiþ þee to. Fforþi þe apostle seynt
 Poule more openly spekijþ of þis matere þere / he seiþ: Carnis curam ne
 feceritis in desiderijs. Þat is: þe cure of þe fleisch worche nozt in his
 zernyngis, þat is folew it not in his lust. He seiþ nozt: þe cure of þi
 10 fleisch do þou nozt, 7 þen holdiþ hym stille, but he passiþ forþe 7 echijþ
 þerto: in lust 7 zernyng, ffor to do vs vndirstonde þat it is forboden vs in
 luste 7 in outrage. It is leeful to zerne nedeful sustynauce to þe fleisch,
 ffor as þe apostle seiþ: Debitores sumus carni; non tamen secundum
 carnem viuere debemus. Þat is: we ben dettours to oure fleisch, but we
 15 schul not lyuen aftir oure fleisch, þat is we schul nozt folewe it in his
 outrage ne in his luste, but we schullen 3yue it þat it nedijþ to sustenauce
 and wiþdrawe fro hym þat he desireþ to haue in harm of þe soule. Ffor
 as seiþ þe wyseman: Seruo nequam debetur panis et virga; panis ne
 deficiat, virga ne violescat. Þat is: to þe ydil þral men schal 3yue breed 7
 20 þe zerde; breed þat he ne faile, þe zerde þat he ne folye ne wax wilde.
 Þe seuent preyer þen is þis: Set libera nos a malo. Þat is: delyuer vs fro
 f. 67^r yuel. In/þis word þou schalt preye þat God delyuer þee fro yuel of synne
 7 fro yuel of peyne. In þis preyer þou schalt geder alle soules togyder þat
 beþ in purgatorie, þat God for his mersy delyuer hem out of here peynes.
 25 My leue suster, 3if þou wol knowe 7 se þe yuelis 7 þe myseses þat man
 þoleþ in þis world, vndirstonde þe staat of man, what it was ere he
 synned. Ffor ellis may þou not vndirstonde so wel his defaultis, no more
 þen a child þat were mesel born in a dongioun vndir þe erþe of a man
 þat were mesel, þat neuere com out of dongioun ne neuere hadde seen
 30 hole men. He wolde wene þat he were hool 7 faire, but 3if he myzt come
 out of þe dongioun 7 see hool men 7 faire, þen wolde he knowe þat he
 were mesel 7 a loþely wrecche. Also wite þou wel forsoþe, had not man
 synned, his fleisch hadde be clene fro al maner of corrupcioun, febilnesse
 or seeknesse and 3it no deþ schulde haue hym dered. He schulde haue
 35 had al at wille alle delicyous metes and fruyt of trees ne of hem schulde
 f. 67^v he haue taken ouermyche ne ouerlital, ffor he schulde / haue knowen

3 cloþing/ MS: cloþng.

5 3yue/ MS: 3yueþ.

20 wax/ MS: wax wax.

21 Þe seuent preyer/ in outer margin: ·7^a peticio, underlined in red.

riȝt measure, how myche hadde ben nedeful to his kynde. Wiþ þis he
schulde haue had þe siȝt, þe heryng, þe taastyng 7 his oþer wittis, so
clere 7 so fulfilled of lyf, his witt, his skil, his vndirstondyng, so scharp 7
5 so quyk, þat wiþouten lettyng he myȝt conceyue al þe clergie of þe
worlde. In al þat he sawȝ or herde or feled he schulde haue loued oure
Lord, derworþe God. His skil 7 his wille *in* alle tymes schulde haue ben
festened to his creatour, þer al his ioye is, and his fleisch schulde haue
be buxum to þe soule 7 to skil wiþouten ony aȝeynstandyng.

Now may þou see how sorewfully we fayle *in* alle þese þingis, boþe
10 anentis þe soule 7 anentis þe lyf. And ȝit ouer alle oþer þen is þer oon þat
wondirfully greueþ: þat noon may wyterly vndirstonde ȝif he be in cha-
rite, ffor alle þe werkis þat he doiþ he may do hem þoruȝ pride. Fforþi
seiþ Job, þat was so hooly, þat he hadde drede of alle his werkis. Now
God for his mersy graunte vs þis drede here in þis lyf, so we mowe haue
15 sikirnes *withouten* drede in euerlastyng blysse. Amen.

6 derworþe/ MS: derwoþe.

Variants

p. 3

Here bigynneþ... Ermyte/ SLT *omit*; C: here bigynniþ a tretis of pater noster, þe first chapiter.

- 1-4. To his dere sistir... hope in hym/ L *omits*.
 1. his dere sistir/ C: my dere suster.
 1. Goddis hondemayden... spouse/ T: goddes awne handemaydenne... fastefulle spouse.
- 1-2. gretynge... likynge/ T *omits*.
 2. in hym/ C: in god.
 2. mercy/ T: grete mersy.
 2. grace/ T: vnent grace. *Variants of this nature in T will no longer be recorded in what follows.*
 3. alle þat/ S: alle þo þat; T: alle oþer þat.
 3. stedfast/ S: sothefast.
- 3-4. in hym/ S *adds*: Amen; T *adds*: in þe techynge of alle holy kyrke.
 6. God/ SL: þe goode.
 7. ȝif he be good/ T *adds*: 7 honeste in his conuersacioun.
- 7-8. men... clerkis/ C: men þat ar of cristes religioun þat be trew clerkis.
 9. þoo/ SL: ȝe; T: þe.
 10. religious/ SL: in religyoun; T: grounden in religion; C: of cristes religioun.
 10. þei/ SL: ȝee.
 10. al ȝif þei/ T: *passage quite corrupt.*
 10. here/ SL: ȝoure.
 11. hem/ S: þou; L: ȝe.
- 11-12. preie or rede/ L: redyn and syngyn.
 12. And ȝit... God/ S: þawȝ al summe mowen haue and hauen þourwe gyft of goddes grace; L: Neuer the latter som men hathe thorow the yefft of goddys grace.
 12. likyng/ C: vnderstanding.
 15. this/ *from L, and so C; S omits*; T: þus.
 16. vndirstonde/ C: suppose.
 16. þi Lord/ TC: oure lorde.
 17. þi Lordis/ C: oure lordis.
 18. onely/ T *omits*.
 19. 7 more lerne... hym/ L *omits*.
 19. *Before Fforþi T inserts: Sequitur expositio de la Pater noster in materna lingua, sic.*
 20. Lord/ L *adds*: and thorough helpe of hys modyr mary.
 21. vs/ C: men.
 22. seuene/ T: seuen maner of.
- 23-24. aftir þat God... grace/ C *omits*.
 24. grace/ L *adds*: and thorow þe preyer of mary his modyr.
 26. and/ *from S and supported by all other MSS.*
 26. price/ L: pees.
- 27-28. þat wot... wist/ L: that wote we alle. The wylle of the fader of heuene that wyste.
 28. to his wille/ C: plesing to him.
 29. riȝt now/ C: erst.
 31. al þat... oureseluen(p. 4/1)/ L: all that vs neden is better than oure selffe.

p. 4

1. ouerweizeþ/ C: passiþ.

2. it biloukeþ al/ C: in þat is al þing.
2. lyf/ C: body.
4. goodis/ L: goodnes.
8. Dimitte nobis/ C: *no Latin quotations.*
- 9–10. vs... forȝyuen/ T *omits.*
9. trespasses... þee/ SL: gultes.
11. hym/ C: crist.
12. lete... fondyng/ L: lede vs into no fondyng; C: led us nat into temptacioun.
13. malo/ T *adds: Amen.*
14. it is/ L *omits.*
15. or/ MS: of, *and so L and T; S: aftir; emendation from C.*
17. oure/ *from S and supported by all other MSS.*
17. foode/ TC: brede.
- 17–18. þat is... sustenaunce/ C *omits.*
18. goodis/ S *omits.*
18. seyn/ LT: preyen.
20. þi wille don/ C: it don.
23. preieres six... hem/ L: vij prayers; T: praiers sex and conferme þaime with þe seunte.
25. þi knowyng/ T: þi louyng 7 vnto þi plesyng.
27. as/ L: as they yt were.
29. of þe gospel/ C: as þe gospel telliþ.
29. oure Lorde/ T: oure dere lorde suete Ihesu; C: crist.
31. hym biseche/ LTC: aske (C *adds: of crist.*)
- 32–33. do... seiþ/ C: do he as þe wiseman biddiþ.
34. grayþe/ L: orde the prophet of.
35. He temptiþ God/ S *omits.*
36. heuene/ SLT *add: 7 spekest to hym.*
37. to haue/ L: trowiste þou to haue of hym.
37. lowyng/ MS: louyng, *and so T; emended from S; L: mekenesse; C reads loue and omits of þiself.*
38. whan/ *from S, and so L; MS: whom.*
38. frende/ *followed in margin by: desired to speke to, which has been omitted since it corrupts the sense and is not supported elsewhere.*
38. to whom... seide(p. 5/1)/ S: spake þere he sayde.

p. 5

1. ȝit... seide/ L: whan he seyde.
4. þee/ C: þine hert.
4. to þi preier/ L: to praye; C: bifore þou prey.
- 4–5. of seynt Mathew/ C *omits.*
- 7/8. steppe/ L: entre.
8. he... seide/ C: þat is.
10. hem/ S *omits.*
12. þirlis/ L: holys; C: windows.
12. vnwarly/ L *omits.*
- 13–14. þat þou... peyne/ T: þe wilke þou may nouȝt wyne bot be bitter payne 7 stronge.
15. whanne... make/ T *omits.*
16. siþes/ L *adds: 7 how ofte.*
17. þi Lord/ C: god.
18. schalt þole/ C: hast deseruid.
- 18–19. Ffro... wyne þee/ C: þerfor prey ȝou hertili þat þou miȝtest wyne.
19. it... whi/ *from T; S and L corrupt.*
20. don/ SL: leyn.

- 20–21. þai... sore/ *from T; all other MSS omit.*
 21. we/ ST: þou; L *omits.*
 22. þe mercy 7 goodnesse/ C: þe miȝt 7 þe grace.
 22. þou(1)/ C: we.
 23. Perdicio tua/ *preceded in T by: O miser homo.*
 23–24. ex te/ SL: ex te israel.
 25. of noon oþer/ T: in no degree of þiseluen.
 26. Þeues techen vs/ C: Wherfor we be tauȝt.
 26. fynde/ T: aske; C: crie.
 27. lyande/ L *omits.*
 28–29. drawen... doom/ C: drawen forþ as a þefe owiþ to be bifor a domesman.
 32–33. I trowe... crieþ/ C: he owiþ to be careful 7 to crie.
 32. mercy/ L *omits.*
 33. And þe nerre... crieþ/ LT *omit.*
 34. traytours/ L: creaturys.
 35. derworþe Lord/ T: worthi makere suete ihesu.
 35. Als sone/ L: and now.

p. 6

1. wiþouten ende/ SL: euere withouten ende; T: euer more; C: for euer.
 2. lettynge make/ L *omits.*
 3. synned/ L *adds: dedely.*
 3. 7 haþ/ L: with; C: hauyng.
 4. þrote/ LT: necke.
 6–7. me þinkþ... haue/ C: moche nede haue we.
 7. teeres/ C: sorow.
 7. to/ *from L, and so T and C; also lacking in S.*
 7. cryen/ T: aske.
 8–9. þat he... forȝyue/ S: þat he haue vs forȝeuen; S *omits* hem; C: of forȝiuenesse.
 9–10. And... domesman/ T *omits.*
 9. preyer/ L: preyers 7 sorow of hert; C: wiþ sorowful hert 7 meke preyers.
 12. herte/ C: soule.
 13. þat is... God/ C: þat is his synne azens god.
 14. mercy... preier/ C *omits.*
 14. here... schalt/ SL *omit.*
 15. here/ T: reward.
 15. þe/ *from L, and so T and C; S: hys.*
 16. þenkiþ in herte/ C: seiþ.
 17. þei/ L: oþer.
 18. whan I preye/ S *omits.*
 19. mennes þouȝt/ T: þi mynde; C: þi þout.
 20. ylike/ S: vche day; L: more; TC *omit.*
 24. drawe/ L: bryng.
 25. þidir/ C: to helle.
 27. yueles/ L: ydylnesse.
 27. þee/ T *adds: þries.*
 28. hope/ LT: beleue; C: trust.
 29–30. what God... seiþ/ C: þat crist seiþ.
 31. preiande/ L *omits.*
 34. for God... þerby/ C *omits.*
 35. þi/ LT: the; C: a feiþful mans.
 36. oon or two/ L: one or of that other; C: one of þes tweyne.
 38. þat he knowiþ... bettir/ C: þat þat is beter.

38. on þi side/ S: of syde; L: of þi synne.
 39. fyue þingis/ C: eigt þinges.

p. 7

1. Þe first is/ *the following short enumeration of these five points is lacking in C.*
 1. þe preyande/ L: hym þat preyeth; T: hym þat es in synne lyuande withouten any amendinge.
 3. aske/ SL: maken; T: sulde make.
 4. ʒernynge of/ S: ʒernyng to wynne.
 5. herde/ LT *add*: of god.
 5. wickid lijf/ C: sinne.
 5–6. Fforþi... synnes/ C: as Isac seiþ.
 6. prophete/ L: prophecie.
 7–8. when ʒee maken/ MS: when ʒee þat maken, *and so S; emended from L.*
 8. of/ LTC: *your*.
 8. ʒow/ C: hem.
 8–9. And why... what/ C *omits*.
 10–12. As if... bitokeneþ/ C: þat is ʒour werkis ben sinful.
 12. aspexi/ MS: axpexi; L: affixi.
 13. se/ C: withhold.
 16. 7 þat... wondir/ C *omits*.
 17. preiande to God/ C *omits*.
 17. late/ L: lytyll.
 18. heren/ L *adds*: And they we hem here not affter þem wyll don; T: do 7 fulfill.
 21. desireþ/ L *adds*: and axethe.
 22. as/ L: so.
 23. salme/ S: salme wryt; L: sawter; T: psalme of dauid; C: dauip.
 24. his eeris/ L: is.
 26. were for to/ L: we shuld.
 27. God/ C: crist.
 29. ʒee... what/ LT: that is ye wete not what; C: ʒe wit nat what.
 29. He sawʒ/ C: for crist wist wele.
 30. 7 worschipid/ L *omits*.
 30. world/ T: life.
 31. seide/ *followed in T by*: Potestis bibere calicem quem ego bibiturus sum.
 32. drink/ TC: coupe.
 33. þat mykil harmes... yuel/ L: yf ye asken that wolle you harme.
 34. priue/ LTC *add*: frendys.
 35. þat is here þole/ C: suffering here.

p. 8

2. Riȝt... God/ C: And þus we fare.
 3. beten/ C *adds*: þouȝ þei ragin 7 wil nat record here lesson.
 3. God(2)/ L *omits*.
 3. noȝt/ L *omits*.
 4. So/ L: also; T: ryȝht so; C: thus.
 5. biseche/ LC: pray to.
 5. as in þat/ C: in suche.
 6. he seeþ/ L *omits*.
 9. God/ T: oure lorde ihesu.
 11. deep/ L *adds*: And therfor hys leche wyl not yeue it hym.
 12. to note/ L: to ete.
 13. Þus/ T: Ryȝht so.

14. oure Lord... almyzti/ *L omits* almyzti; T: Ihesu mari sone.
15. suffre/ TC *add*: hym.
16. mourne 7 callen/ L: desyre; T: morne 7 3erne 7 calle 7 crye.
17. last/ TC *omit*.
18. ende/ T: hope of graces.
19. He hereth... deth/ *supplied from S, and so all other MSS. except C.*
- 19–21. We desyren... we/ *L omits*.
20. askyng/ C: fleschli desire.
- 21–22. We preyen... sekenes/ LT *omit*.
23. werre/ C: persecutioun.
24. nyf... made/ C: ne were þei lettid of here willis.
27. hym/ TC *omit*.
27. ne/ LT: þer; C: it.
27. no more/ L: no; C *omits*.
28. certeyn/ *from S, and so L and C.*
28. as is/ L: than; T: þan as is; C *omits*.
- 30–31. seynt Poule... seiþ/ C: here what Poule seiþ.
31. Herken/ L: Vndyrstonde; S *adds*: zif þou wule.
31. non... terram/ T: non autem *que* super terram remanent.
32. Preye/ C: Seche in þi preyers.
33. grace(2)/ *L omits*.
- 33–34. aftir... wende/ C: aftir þis lijfe.
34. we/ L: he.
35. of/ C *omits*.
36. Ffor þis... seiþ/ C: As crist wittnesiþ seiyng.
36. God/ L: he.

p. 9

1. primum/ *L omits*.
1. regnum dei/ T *adds*: 7 iusticiam eius.
1. hec/ T *omits*.
1. omnia/ S *omits*.
2. 7(2)/ *supplied from S, and so all other MSS.*
- 5–6. And God... children/ T *omits*.
8. ne... not/ L: than... not; C: how schuld he þan.
9. erþely goodis/ C: onyþing.
11. ben/ LTC *add*: nedefull.
- 11–12. Ffor... we/ C: for god knowiþ oure nede better þan we.
14. þridde/ LTC *add*: thyng.
15. when we... make/ C: whan we schuld prey to god.
- 16–17. þat we... fewe/ C: of oure preyer for þe filþe þat is in hem.
18. hony/ L: hem.
18. þat/ L: but; T: þai; C: wherfor þei prey nat, but.
19. oure Lord/ SL *add*: þurwe þe prophet.
20. honorat/ L: ignorat.
21. fer/ L: full sore.
22. of vs... caytifs/ *L omits*.
23. þe myztful Lord/ C: almiȝti god.
23. vnwitti/ L: vnmyghty.
25. Sobely/ L: certis.
- 25–27. we preien hym... oureself/ C: how may we prey god to here oure preyer whan we here nat oursilfe þat þat we preyene?
28. to oureself/ T: vnto oureseluen in oure praiere makynge; C: to oure owne preyer.

28. ȝit/ L: ryght.
- 29–30. 7 so foule foyled/ LTC *omit*.
30. þat noȝt... paye/ L: þat nought that we pray is oure lorde to pay; C: þat in tyme of preyer whan we schuld plesse god, we displese him *gretly*.
32. In... telliþ/ C: as oure bileue telliþ.
33. 7 stood/ LC *omit*.
34. what... sawȝ/ C *omits*.
34. with al his myȝt/ C *omits*.
37. leuest/ L: full dere.
37. þorouȝ þe prophete/ C: as dauib seiþ.
37. Sacrificio/ L: sacrificium.

p. 10

1. honorificabis/ L: honorificabit.
1. worschipe/ L: honoure.
4. is(1)/ L: thys.
6. þe forþe lettyng is/ L: Therfor is lettyng.
7. aȝeyn þe pore/ C: whan a man heriþ nat a pore mans cry.
7. þe pore/ L *adds*: that cryethe agayne to hym; T: þe þus.
- 7–10. þis witnessiþ... helpe/ C *omits*.
8. obturat/ L: obdurat.
8. ad clamorem pauperis/ T: a paupere.
11. is/ L *omits*.
- 11–12. anentis... forȝyue/ C: whan a man wil nat wiþ all his hert forȝiue him þat trespassiþ to him. *Henceforth longer variants from C will only be recorded in important cases.*
13. Relynque/ T: Dimitte.
13. te/ T: tibi.
14. soluentur/ MS: soluantur, *and so L; emended from S, and so T.*
14. hem/ C: þi neȝbore.
15. schullen be forȝyuen/ SLT: he schal forȝeue.
17. aduersus/ MS: versus; *emendation supported by all other MSS.*
- 18–19. Quod... vestra/ L *omits*.
20. so þat/ L *omits*.
23. doom/ L: worde.
23. haþ/ SLT: halde.
24. as in þat while/ S: ffor as in þat wylle; L: for all the whyle that they be yn yuyll wylle; T: for as in þat whiel; C: for as in þat tyme.
24. here tyme/ C *omits*.
- 25–26. as many... preyeþ/ L: as many men preyen; C: þis desire lackiþ he þat preieþ.
28. vs/ C: a man.
29. euere to/ SLT: euere tyl; C: to þe tyme.
- 29–30. þat we lerne... ȝerne/ C: þat he desire gretly to lerne gret þingis.
32. quykeneth/ L: quencheþe.
33. he/ C: a man.
33. wil/ *Followed in C by a long passage dealing with the 6th, 7th and 8th 'lettyngis of preyer' (ff. 104^v–106^r).*
36. biseche/ LC: asken.
36. In hope þus/ SLC: In þis hope.
36. setteþ/ MS: sette, *and so S; emended from L and so C; T: strenketh.*

p. 11

- 1–2. certeyn hope/ L: trewe beleue.
2. þat oure soule ȝerneþ/ ȝerneþ *supplied from S, which reads: þat oure soules ȝerne;*

- L: þat our soules desyren; T: þat oure synefule saules aske and ʒerne; C: þat we in our soule be one wiþ him.
5. in þat/ L *omits*.
7. nede/ SLT: mester.
8. childer/ C *adds*: or man to woman or woman to man.
9. riȝtly/ SLTC *omit*.
14. where/ L: nowhere fynde that; T: where þat; C: þat.
- 15–16. Fforþi... maker/ C: And þerfor of al creatures he is clepid god 7 nat fader.
16. fadir/ L: god.
16. to vs/ C: of mankynd.
- 17–18. ffor... fadir/ L *omits*.
- 18–19. þe fadir... Goost/ C: þe trinite.
20. why þat/ T: so þat.
22. erpely þing/ T: warldely likynge or luste.
23. so (1)/ TC: so *precedes* bicomem.
24. world/ *followed in C by short passage quoting Jerome and Daniel*.
- 24–25. Allas... dred/ C *omits*.
24. wickid/ S: what; T: what kynnes.
25. he... dred/ MS *omits*, and so S and L; *supplied from T*.
26. is/SLT: was; *supplied from C*.
28. þat is so myȝtful/ C: 7 is almiȝti.
28. so wyse/ C: al wisdom.
28. tunge/ S: þing.
29. deyned/ MS: þat deyned, and so SLT; C: þat þis gret lord vouchidsafe.
30. leten vs ben/ T: mad vs as.
31. haue ben/ SLC *omit*; T: for to haue been.
32. forschapen/ L: forsaken.
33. And dyd... desert/ T: he dyed on þe croceȝ for vs 7 for oure grete deserte; C: which of his mercy wiþout our desiring made vs men.
35. It/ LTC: ther.
35. ne/ L *omits*.
37. hym/ T: vs; C: man.
- 38–39. þoruȝ... synnes/ C: wilfulli.

p. 12

2. tak/ T: wheme; C: concent.
3. were/ TC: hadd been.
- 3–4. he þat/ L: that he; C: but he.
5. telle/ L *adds*: the herde that he suffryd.
5. þenke/ C *adds*: þe wondirfulnes of cristes suffering. *From this point onwards C begins to deviate more markedly from WSLT.*
5. vs/ LT: for vs.
6. reuen/ LT *add*: vs.
8. wel/ T: cleene 7 wysely.
8. dyed... tree/ T: schedde his preciose blode on þe gode frydaye.
10. so/ L *omits*; C: most.
10. dere/ T: awne.
10. Þe first/ T: And þe verraye tokyne of looue.
11. to his liknes/ C: of noȝt liche to himsilfe.
11. wiþ his deep/ C: from endles dep wiþ most hard passionne.
12. 7 to loue hym/ L *omits*.
12. 7/ MS *omits*, and so S; *supplied from T*, and so C.
12. hym/ *supplied from S*, and so T and C.

13. we/ SLC: he.
13. wiþ/ SL: þourwe.
14. 7 ay/ LC *omit*.
16. oure/ L *omits*.
- 16–17. ere God... man/ C: bifor þat god toke mankynde.
16. 7/ MS: or; *emended from S, and so L and T*.
- 17–18. what may I... man/ L *omits*.
17. 7 his enemy/ T *omits*.
21. bittir/ L: mykyll; T: mekile bitter.
22. it were... loue/ L: were it not agayn the loue; T: it were nouzt sufficient vnto þat looue; C: þat suffering of man wer nat in comparisoun of cristis suffering.
22. is/ L: was.
24. riche gifte/ C: hizest loue.
27. þe while/ S: hys whyle; L: hylle wylle; T: þe whiel þat he it suffird for vs; C: þe tyme þat he so mekid him.
- 28–29. Lo... Lord/ C *omits*.
30. feblenes/ L: synne; T: febulnes 7 freltee; C: frelte.
32. we it/ MS *omits, and so S; L omits we; supplied from T, and so C*.
33. we/ MS *omits, and so S; supplied from L, and so T and C*.
34. good dede/ S: godes; LT: dethe; C: our vnkyndnes agens oure lord.
35. wherof... paye/ L: grace to done that we mown best hym pay; T: þat ilke þinge with þe wilke wee may hym please 7 paye; C: grace to vnderstonde wherwith we may most ples him.
35. of/ L *omits*.
36. retribuam/ S: tribuam.

p. 13

1. retribuit/ SL: tribuit.
2. on englysche/ L *omits*; T: vnto 3oure vndirstandyng.
4. þis coupe of heele/ *supplied from S, and so L and T*.
- 4–5. þis coupe... drank of/ C *omits*.
- 5–6. þis coupe... penaunce/ L: þat is the bytteryste penaunce.
8. vnsynful/ MS: synful, and so S; L *omits; emended from T; C reads: for þouge he sinned neuer, but was euer ungilti*.
11. ioie/ T: ioie 7 blis; C: blisse.
11. noon therto/ MS: noon oper, and so S and T; *emended from L; C: no man þerto*.
13. are we/ SL: is mon; T: are men.
13. wiþ penaunce/ L: through pyne.
13. oure/ SL: hys; T: þair.
15. stirt abak/ L: leue.
16. oure body/ C: al our tyme.
16. þe penaunce/ L: repentaunce.
- 17–18. oure synnes... synned/ C: in forgiuesnesse of our synns.
19. in terram/ L: ad terram.
19. puluis es 7/ *supplied from S, and so L; T: de puluere surrexisti*.
20. aftir/ *supplied from S, and so L and T; C: whan Adam had synnid*.
21. was/ L: is.
22. here fleisch/ T: paire lyfyng in erthe. *This is followed in T by a translation of the preceding Latin quotation (In sudore...), which is in none of the other MSS. except C.*
23. turneþ/ L: turnyde.
23. lore/ C: rule.
24. he/ S *omits*.
25. hadde synned/ SLC: sunned.

- 26. his body... free/ C: he was so fre in body 7 soule.
- 27. no dep myzt/ C: ne.
- 29. wiþ þe woo/ L: without skylle.
- 29. he(1)/ T: no man.
- 29. no/ SL *omit*; T: no kynnes weel.
- 30. þat... wel/ L: whan he was wele; C: whanne he was fre.
- 31. inne/ SL: fyrste inne.
- 31. at his likyng/ S, L and T *are all corrupt at this point*.
- 33. bond/L *omits*.
- 34. on englische/ L *omits*.
- 35-37. euere... worþe/ C *omits*.
- 38. strengþeþ/ *preceded by gretly in SL*.

p. 14

- 1. 7/ MS *omits*, and so T and C; *supplied from S and so L*.
- 1. 7 tendre/ L *omits*.
- 4. traueile/ T *adds*: nought.
- 4. nozt/ T: bot.
- 4. but/ T: bot nougt.
- 6. byndiþ/ T: biddes.
- 6. men/ L: werkemen.
- 7. it/ MS *omits*, and so S; L: that; T *corrupt*; *supplied from C*.
- 8. bodily... wrougt/ L: body þat travelythe 7 hertly worcheþe.
- 9. þus/ LTC: this.
- 10. 7/ L *omits*.
- 11. seiþ by/ SL: telleth by; T: says þus be; C: settiþ an ensample of.
- 12-13. on his bak/ C *omits*.
- 14-15. for al þe oost... slee/ C *omits*.
- 15-16. ne wold he not... wende/ C: he wol not go abac for no drede.
- 16. stirt/ L: stynt.
- 16. þis beste/ T: he.
- 17. a mous/ C: a mans face.
- 18. as a leef/ C: for drede.
- 19. þus/ L: This.
- 19. stalworþ 7 bolde/ C: bold 7 stronge.
- 21-22. And why/ T: 7 what es þe skille; C: *omits*.
- 22. biþete/ L: goodys; C: catell.
- 22. as... don/ L: and thus done couetous men; T: as þat do þies couetous men and wymmen of þis fekilke warlde; C: as couetous men don.
- 23. to wynnen/ LT *omit*.
- 23. noble men/ L *omits*; C: ypocritis.
- 23. ouerdon/ S: ouere alle don; LTC *omit*.
- 24. strotiers... men/ L: strotigeres, bosters and lecherous; C: bosters 7 licherous.
- 25. to do/ L: and done.
- 26. stalworþe/ T: stronge; C: wise.
- 26. to don/ L: that don.
- 27-28. 7 to qwake... leef/ C *omits*.
- 27. here/ *supplied from S*; L: whan they here þerof speke; T: whan þat men to þeme þerof speke; C: whan men speke to hem þerof.
- 29. for to wyne/ LT *omit*.
- 29. hardschipis/ T: worschippes.
- 30. desyreþ/ S and L *add most*.
- 30-31. þouþ hym wlatide/ L: tho he were greuyd therwith; C: þouge he waste þerwiþ.

- 31. He wol/ SLT *omit*; C: And þei dar.
- 32. his heele/ T: grete worschippe.
- 35. nemeneþ/ T: will sette.
- 36. ony good to done/ L *omits*.
- 36. þat haþ/ MS: þat he haþ; *emended from S, and so L and T*; C *reads*: for her wille is nat to leue yuelle.
- 36–37. as ferforþ/ L *omits*.
- 37–38. in oþer werkis... world/ C: in oþer veyne þingis aftir þe world.
- 40. stoon/ L *adds*: 7 the extre.
- 40. striueþ/ L *omits*.

p. 15

- 2. or/ MS: of; *emended from S, and so L and T*; C: 7.
- 3. 7 liggeþ 7 cryeþ/ T: þai lygge 7 crye; C: 7 so þei liyn.
- 8. þei/ L: he.
- 8. pyne 7 deeþ/ C: persecutioun.
- 8. as he schulde do/ C *omits*.
- 9. we may/ S: Lorde, sayde þey, we may; T: lorde Ihesu, we may; C: þei miȝten.
- 9. ne/ T *omits*.
- 10. noȝt/ L *omits*.
- 11. wele/ L: joy of heuene; C: ioy.
- 11. peyne/ LC: penaunce.
- 12. as... writen/ C: to Adam.
- 13. in/ *supplied from S and so L, T and C*.
- 15. it/ SL: he; T: ilke man; C: þe body.
- 15. or aske/ SLC *omit*.
- 16. here to weren/ L: ys to kepe.
- 19. þee/ S: hyre; LC: yt.
- 19. A swyer/ C: a man.
- 20. man/ S: lorde; L: mayster; C: anoþer.
- 23. anoþer newe/ S: anoþer; LTC: a new.
- 24. as/ LTC *omit*.
- 24–25. 7 his sowdyours/ T *omits*.
- 25. we holde þat/ T *omits*.
- 25. holde/ C: take.
- 26. in þis world/ C *omits*.
- 26. þis/ LT: oure.
- 26. for þis wyntir/ C: in þis lijfe, þat is as wyntir.
- 28. vs/ L: ys.
- 29. world/ LTC *omit*.
- 29–31. þat men... smal/ C: þat wynter cloþing is of gret boistousenesse 7 somer cloþing is smale 7 sotil.
- 30. with/ MS *omits, and so S and L*; *supplied from T*.
- 31. briȝt/ L: feyre.
- 31. so doiþ... wiþ vs/ C: so god haþ cloþid vs.
- 34. 7 whyte/ SLT *omit*.
- 34. þe/ SLT: þat.
- 35. speche/ L *adds*: ffor why tonge may not telle nor herte thenke; T: it es nouȝt in mannes spekyng, ne ȝit to touche ne to tell.
- 35. To defoule þis/ L: Therfor defoule þi.
- 36. forbyse/ MS: foruyse; *emendation supported by S, L and C*; T: avisement.
- 37. þat þe Holy Goost/ L: with þe holy gost.

38. lete... sparen(p. 16/1)/ T *omits*; C: he werid eche day 7 nat sparid it but suffred it to be al to rent for our loue.

p. 16

1. sparen/ L: it sparen.
1. he(2)/ S *omits*.
2. stremande/ L: and stremed.
2. grounde/ *followed in L by*: Et factus est sudor eius 7 cetera.
3. ffor/ L: that.
4. þat/ L *omits*.
5. vngilti/ LT: þat was vngylty.
5. wiþ woo/ L *omits*.
7. wiþoute/ LT *add*: pyne.
8. 7 we so wreccheful/ T *omits*; S and L *omit* we.
10. vnwreken/ L: vnbroken.
- 10–11. hooly writt/ C: poule.
11. Proprio/ L: Prope.
11. suo/ S *omits*; L: tuo.
11. pepercit/ L and T *add*: deus.
12. so/ *supplied from S, and so L, T and C*.
13. owne/ ST: owne dere; L: dere.
13. þe(2)/ MS *omits, and so S and L; supplied from T and so C*.
15. vnnayt/ L: vnkynde; T: awne; C: rebell.
16. to vndirstonden/ T: vnto open vndirstandyng; C: þat men vnderstonde.
17. noȝt medeful/ L: nothyng worthe.
18. loue/ S *omits*.
19. noon/ LTC: no man.
20. seiþ/ *followed in L by*: Si linguis hominum loquar 7 cetera.
22. so mykil troupe/ L: so mykyll strengþe; C: al feiþ.
23. 7 sette where/ C: whidir.
23. sette/ SLT *add*: hem.
24. to fede wiþ þe pore/ LC: to pore men.
25. to alkyns... to þole 7/ C *omits*.
25. bittirnes/ L: hardnes.
- 25–26. 7 to brenne... fier/ T *omits*.
26. helpeþ/ LTC *add*: me.
27. charite/ *followed in T by*: Deus caritas est 7 qui manet in caritate in deo manet 7 deus in eo 7 cetera.
28. þat/ L: and.
28. þat owen... wyne/ T: þat sall make men able moste mede of god to wyne; C: by þe whiche a man may wyne most mede.
- 28–29. men mede... fede/ S *omits*.
30. And þees... to queme/ L: for all thyes... God is not payed; T: with to queeme; C: which al to gidir mow nat queme God, ȝife charite faile.
33. but he... spende/ C: but ȝif he use hem in charite.
34. do/ L *omits*.
35. hymself/ MS: hemself, and so L; *emended from S*.
36. hym/ MS: hem; *emended from S and so L*.
36. to(3)/ MS *omits, and so S; supplied from T*.
37. to do/ MS: dop, and so S; L: tho he hem all do; *emended from T*.

p. 17

3. þat... calleþ/ L: off cheryte.

4. it wynneþ hym/ L: wynnethe; T: wynnes hym.
5. hym/ SL *omit*; T: to hym.
- 5-6. þat is to say/ L *omits*; T: þat is so at vndirstand.
7. two... þre/ C: twenti schilingis or þirti.
- 9-10. þou myȝtest... amendid/ C: wer nat þis ring þan moch amendid.
10. it is/ LTC: it farythe.
11. widew/ SL: pore wyde.
11. to... hous/ C: to þe making of Godis temple.
13. wiþ Zachee/ T *omits*.
13. sche gate euenyng/ SL: hue was made euenyng; T: sche grettely encresyde hire mede;
C: sche deseruid moche mede.
- 13-15. þat of al... fastened/ T *omits*.
14. richely/ C: hugeli.
16. wiþ what loue/ L: with what loue 7 with what charyte; T: with what will 7 herte.
17. þat/ L *omits*.
18. for to haue... goodnes/ C: for any oþer yuel mene.
18. or (2)/ *supplied from S, and so L and T*.
19. bischop/ L: man.
19. þat men called/ LC: that hyght; T: þat was callede be men.
20. a foule goost/ C: an yuel spirit.
22. pilgrym/ C: pore man.
23. so holy/ LT *add*: a man; C: so good a man.
23. As/ MS: And; *emended from S, and so all other MSS*.
25. to house/ LT: to hys hous; C: into his hous.
26. told/ L: spoken; T: tolde 7 spoken; C: talkid.
29. deede/ T: will.
30. in/ L *omits*.
31. spirit/ L: foule goste.
31. good/ SLT: holy.
32. in/ *supplied from S, and so L; T: 7 in so mekile werse; C: for þat entent*.
32. he (2)/ L *omits*.
33. Who so/ L: Therfor.
34. louely/ LC: yn charyte.
- 34-35. reuen... wele/ L: yeue hym his mede.
36. oon/ C: siker.
38. In sudore vultus tui/ S: In sudore inquit vesceris pane tuo; L *omits*.
38. Þe toper/ MS: In þe toper, and so S, L and T; C: þat oþer.

p. 18

1. lyue/ C: rule him.
2. hymself/ SLT: hys flesche.
2. word/ C: world.
4. in þis/ SL *add*: reule; T: here now; C: her.
6. sewes/ SL: sause.
6. Of/ MS: to, and so S and L; *emended from T*.
6. Of hem... nemeneþ/ C *omits*.
7. payed/ C: plesid.
8. of þat/ SL: of hem; T: þerof.
9. 7 namely/ L: ffyrste.
9. gloteny/ C: licherie.
- 9-10. 7 siben... falle/ C *omits*; L *omits*: fouly for to falle.
10. is/ L: þer is.
12. trowe... wole/ LC *omit*, but L *adds*: Vix vidi continentem quem non vidi abinentem.

14. eten... venesoun/ MS: eten venesoun þat he wende were; S: eten of þe veneysoun þat wende were; LT: eten the venyson; C: etyn of þe kyde which he gessid venyson.
15. likyng/ SL: wylle.
15. sone anon... wille/ L omits; C: vnwityngly.
17. lefte/ S: les; LTC: loste.
19. alle oþer/ SL: alle oþer men; T: vs; C: we oþer.
20. þat(1)/ L: The.
20. 7 norys... fostureþ/ L: and noryschethe; C: for as seyntis seyne it is noris 7 restoriþ.
21. Danyel/ L: Danyed.
24. þenne/ MS: þere; emended from S; L: tho; T: in þat ilke tyme; C: in his tyme.
24. felawes/ SLT: þre felowes.
26. biddyng of/ L omits.
- 26-27. kyng... called/ LC: kyng Nabugodonosor.
27. noon... holde/ S: non þat none of hem wolden lasten; L: þat non of hem wolden holden; C omits.
28. in myddis/ ST: in þe myddes of; L: amydde; C: in þe mydle of.
28. Lord/ SL: god.
29. And þat... were/ C: And no wondur.
- 29-30. þe book of Danyel/ C: þe story.
- 30-31. as he... biholde/ C omits.
30. þis/ S: þe; L: a; T: his.
32. a þing/ S: al þer þing; T: a litell zonge childe; C omits.
33. no hete of þe fier/ C: noþinge.
34. siche oon to fere/ LC: suche a fere.
35. þat/ MS omits, and so S; supplied from T; L: may he well know that.
36. þoru3/ L omits.

p. 19

3. we/ L: be.
4. be/ L omits.
- 4-5. sone anoon/ L: anon; T: þus vnto vs.
6. poynt of/ MS: is; supplied from S and supported by L and T; C: This þird rule.
7. aray/ SLT: cloþing.
- 8-19. aboute þe knees... or womman of man/ *In L this passage is replaced by a much longer one (in rhyme, but written as prose), also criticising current fashions in dress, especially of 'men of holy chyrche'. C, too, differs considerably from the other MSS.*
10. lychams/ T: priuete.
11. garlondes/ ST add: 7 perre.
- 11-12. noþing faillyng/ ST: non wone.
12. comun/ T: olde.
- 12-14. So þei aren... skyn/ C omits.
13. þat/ MS: and; emended from S, and so T.
14. God/ T: suete Ihesu.
15. þei(2)/ S: hem.
17. for hemsilfe and for/ supplied from C; all other MSS corrupt.
18. þoru3 hem/ C: þorou3 her yuel ensample.
18. haue synned/ MS: is founden, and so S and T; emended from C.
19. his synful membris/ S omits; C: his sinful flesche.
20. ne/ L omits.
21. go/ SL: be seen.
22. happen/ LC: hylle; T: happe 7 hyle.
24. haue ryue/ LC: now usyn; T: haue now mekile in vse.
- 24-25. þat þei... pryde/ C: for pryd 7 iolite.

- 24–25. 7 so lepe/ L: and make hem for to falle; T: 7 so to droupe 7 to slepe in.
 27. hym/ L *omits*; T: þeme.
 28. knowe/ S *omits*.
 31. Ne þurt hym/ L: durste he.
 32. in þe erbere/ C: in somere.
 33. trowed/ L: leuyd; C: obeyd to.
 34. his fairenes... glyde/ C: he forfetid his fredam 7 his fairenesse.
 34. glyde/ L: gone.
 35. 7 oper many what(p. 20/1)/ L: 7 other thyngys; T: 7 oper many þinges moo; C: 7 oper helply þingis.

p. 20

1. helpen/ C: releue.
 1. so weyke/ L: so ffeble 7 feynte; T: so febulle 7 so wayke; C: þat feble was 7 seke.
 3. fro colde... stormes/ C: for schame.
 3. mynnyng/ SLC: mynde; T: mynde 7 menyng.
 4. howue/ L: a cappe; T: house; C: a coyft.
 5. for his synne/ S: for hys gult; L *omits*.
 5–6. here... peyne/ L *omits*.
 6. peyne/ C: penance.
 7. to drynk/ MS and S *omit* to; *supplied from L and so T and C*.
 7–8. is called/ *followed in L by*: as Dauid in the sawter seythe: Calicem salutaris accipiam.
 8–9. and thenke... more/ *supplied from L and supported by S and T. However, S reads*: þenketh.
 11. weyle/ ST: byrewe; L: rew.
 11. synnes/ L *adds*: or I henne fare.
 12. bon/ SLT: lyme.
 13. cuppe of penaunce/ C: cup of crist.
 13. mekely/ ST: myldely.
 14. ne/ L: nought; TC: nobinge.
 14. but onely/ MS: onely but, *and so S; emended from L, and so T; C reads*: nobing but synne.
 16. 7 þorough/ MS: 7 more þorough, *and so S; L: and the more thorow; T: 7 so mekile more þorough. The omission of more no doubt improves the sense*.
 17–18. 7 more... of God/ L *omits*.
 19. more of grace/ T: more abundaunce of grace; C: passingly grace ouer.
 23. Se/ S: so.
 23. why/ S *omits*; T: how þat.
 24–25. Ffor hereþoruȝ... preyeris/ C: by þis crist techiþ vs to haue al men euen wiþ vs in kynde 7 to desire 7 procure to eche man þat þat is good to his saluacioun as to oure owne. *This is a good instance of how thoroughly C frequently differs from the other MSS.*
 27. Adam/ SL *omit*.
 27–29. 7 þat may... schewen/ C: þis is trew 7 prouid þus.
 28. þe/ *supplied from S and supported by L and T*.
 30. Hem/ S: þenne.
 30–31. Hem oweþ... hast of þin/ L *omits*.
 31. þe same/ *supplied from S and supported by L and T*.
 32–33. for als wel... lykenesse/ *from S and also in L and T*.
 34–35. þis broþerhed... more wurþi/ *supplied from S, which, however, reads*: 7 as muche; *reading supported by L and T. An attempt has been made (in what looks like a different hand) to correct this corrupt passage in W by inserting 'þe soule' between holde and*

more (l. 33). *These words have a caret in between, 'þe soule' being written in the margin.*
 36. more worpi/ L *adds*: without comparisoun.

p. 21

1. noȝt/ LT *omit*.
2. knowyng noon/ L: nothyng.
4. is/ *supplied from S and supported by all other MSS.*
4. is as wel made/ T: is not... made.
6. now/ S: no.
6. loue/ L *omits*.
7. þat fastened... haþ/ C: þat sone haþ an ende here.
7. haþ/ S *omits*.
8. known/ SL *add*: 7 louen.
9. holy/ L *omits*; C: general.
- 10–11. here owne wille/ SL: þeyre propre wylle; T: þair awn will propur; C: hir propir wille.
11. nere/ STC: weren; L: no were.
12. sustres/ L *adds*: as we bene alle.
13. þat... take/ S: þat þey þenne to taken; L: that they haue to taken; T: vnto wham þai haue þaime fathfully zoldone; C: 7 sewyn his wille.
14. alle/ T: alle þo þat; C: al men 7 women.
14. aren/ S: oþer.
14. þat comen of/ SLT *omit* þat; C: hauyng.
- 15–16. þat I ...schewe/ LC *omit*.
16. or two sustres þat/ SL *omit*.
- 17–19. ayþer... þat his weren/ L *omits*.
19. richessis/ C: worldly godis.
20. And þis/ MS: In þis; *emended from S*; L: And thus; T: In þis ilke mater; C: þis.
- 20–21. oure Lord Ihesu/ L *omits*.
21. schenful/ *all other MSS read*: schameful.
23. Now/ L: Not; C: But.
- 23–24. mowe... to þis perfeccioun/ C: may not be þus perfijt.
24. ne gostly... sustres/ C: ne come to knowing of þis mater.
24. þurȝly/ S: þurwe; L *omits*; T: þorough grace.
27. þe same fleisch/ C: þe same fleschli fader 7 moder.
28. þe fleisch/ L: no flesche.
- 28–29. may noȝt be/ C: wil no wiseman grant.
- 29–30. þat þou... comen/ L *omits*.
- 30–31. Ffor þen... to say/ C *omits*.
31. coruen/ LT: comen.
- 31–32. Þen it is... þou hast/ C: þan þou must grant þe secunde.
32. here/ L *omits*; T: more.
34. Here... answeþe/ C: þou must grant.
36. lame/ L: defaute; C *omits*.
36. lak/ L *omits*.
36. knaue children 7 maydenes/ C: sons and douȝtirs.
- 36–37. 7 as he wolde/ L *omits*.
37. a knaue/ S *omits*; LT: a knave chylde.

p. 22

1. þis/ LTC: thy.
2. to/ MS *omits*, and so S; *supplied from C*; T: vnto; L *omits* þee as well.
2. anoþer/ C: a straunger.
5. to vs alle/ C: to al men.

6. breperen/ C: kynne.
- 7-8. þat we haue... fadir/ L: þat we haue of oure flesche; C: þat þei haue of vs and we of hem.
- 8-9. þat haþ forme... as we/ C: þat han flesch and blod 7 soule of god as we haue.
10. þat is... creature/ T: þat ar... creatures; C: Man is.
- 10-12. 7 most he it loueþ... schoope/ L *omits*.
11. it/ MS *omits*, and so S; supplied from T.
13. Sarasene/ L *adds*: And heue vp youre herte and loue hym and thenke yn youre herte.
14. þis man, or hym or hire/ L: that man or that woman; T: þis man or womman, or hym or hyere.
15. þe body/ L *omits*.
18. al it is/ S: al is; L: as ys.
19. broþer/ L *adds*: she ys my syster.
19. loue/ L *adds*: or hyr.
- 19-20. þau3 he be... synful/ L: All be it the Jewys or þe sarasynys bene synful.
20. Ffor/ L *omits*.
21. when/ L: what.
22. Poule/ L *adds*: and many other mo.
22. of/ L *omits*.
23. more/ TC: so.
25. worde... turne/ *This is the beginning of D, page 1.*
26. frend/ SL: sustre; T: man.
27. God/ S: gode þat he; LT: he; D: god 7 he.
- 28-30. 7 whiche... preyerer/ T *omits*.
- 29-30. and techis vs... preyerer/ L *omits*.
31. to preyen 7/ L *omits*.
31. 7/ CD: the second is.
32. and(1)/ CD: the þird is.
32. we trowen on/ T: wee pray vnto.
32. and(2)/ CD: the fourþ.
34. worde/ C: world.
34. oweþ/ SL: kyndely oweth; C: is kyndly holdyn.
35. as he techiþ vs/ SLC *omit*.
35. in þis worde(p. 23/1)/ L *omits*.

p. 23

1. Ffor if he be oure fadir/ D: for siþ god is oure fadir.
2. 7 boldely seyn/ L *omits*.
- 2-3. þat he is holden... children/ C: þat he wil helpe vs as his childerne; D: þat he is bounden to us 7 wole helpe us as hise children.
4. þat art/ MS: þat þou art, and so S; L: þou arte; *all other MSS. agree in reading: þat art.*
- 4-5. neuere saw3/ L: not se.
- 5-6. ffor trouþe... be seen/ C: for bileue is þat þing þat may nat bi sene.
7. þenke þat he is/ CD: þinke on god how he is.
9. beten/ T: bere.
- 10-11. þat in prisoun... abide/ CD: abydyng his mercy.
12. þingis/ CD: vertues.
13. seye/ T *adds*: vnto oure lorde; CD *add*: to þe lord.
14. on englische/ T *omits*.
- 15-17. Now is it... halewed/ L *omits*.
17. Now/ C: for.
17. sum man/ D: men.

18. seye/ *D adds*: as it is founden in hooli scripture.
18. þat he hæp oþer name/ *T*: þat he has many oþer mo names þan fadere; *C*: And it is to wit 3a; *D*: 3he, he hæp anopere name.
20. ffor/ *CD*: but.
20. William or Roberd/ *L*: John or William; *T*: Richard or Robert, Jone or William; *C*: Jon or Roberd; *D*: William or Robert or Joon.
21. of oþer/ *T*: in þe warlde; *C omits*.
22. name/ *LT*: names.
23. which þoru3/ *S*: þurwe þe whuche; *L*: thou3; *T*: þorough þe wilke names.
- 25–28. And þis my3t þou se... bounte/ *C omits*.
25. þis/ *L*: thus.
- 26–27. name of man is spredde... man is knowen/ *in L the latter 'propretee' precedes the former*.
28. or his bounte/ *D omits*.
31. faile/ *LTD*: falle.
33. spredde/ *L*: wyde spradde ouer alle; *C*: sprede abrode; *D*: wide sprad.
- 33–34. 7 skil it is... comun to alle/ *C omits*.
33. it(1)/ *supplied from S and supported by L and T*; *D*: 7 þis is þe skille þat it so be.
- 33–34. he tyned/ *L*: stynte; *D*: he loste.
36. for/ *MS*: And, and so *S* and *T*; *emended from L and supported by C and D*.

p. 24

1. al þat is worþid to nou3t/ *L*: all is worthy to nought; *T*: all þe þinge þat es sulde worthe 7 weende sodenly vnto nought; *D*: al þing þat is schulde soone worþe to nou3t.
3. vndirstonde/ *MS*: vndirstood; *emended from S, and so L, T and D*.
- 3–4. þoru3 his goodnes... of nou3t/ *S*: þurwe hys goodenesse þat we seen þat he hath made of no3th; *T*: þorough his grete godenes he has made þe of nought.
4. God/ *D omits*.
6. my3t/ *SL add*: maken; *T adds*: haue made.
6. þingis/ *D*: creaturis.
10. wrecchidful/ *SL*: baleful 7 so wrecched; *T*: balefule 7 so wriccheiful; *D*: wrecchid 7 so ful of blame.
12. moost/ *D*: moost 3iftis of grace 7 goodnesse.
13. his/ *reading shared by all other MSS*.
14. schulde be to/ *D*: acordip to.
- 14–15. 7 to an vnworþi creature/ *C omits*.
15. when/ *S*: whom.
15. chesip/ *C*: doþ.
16. so þat/ *D*: as if.
18. þe þing þat/ *T*: no maner of þinge þat.
- 18–20. he loueþ... more worþi/ *T*: he holdes þe vanite of his herte some tyme ouer mekile, more better 7 more worthy; *C omits*.
- 18–19. he loueþ noþing ne chesip/ *MS*: he loueþ noþing þe man ne chesip, and so *S*; *emended from L, which reads*: man louethe noþynge ne cheseþe, and so *D*.
19. it/ *MS omits, and so S*; *supplied from L and supported by D*.
20. Wayloway/ *followed by short addition in L*.
23. ne 3it... 3yue/ *D*: ne 3it loueþ his broþer.
23. is in/ *MS omits, and so S, C and D*; *supplied from L*; *T*: has.
26. we it haue/ *L*: it is.
28. Now hast þou seen þat/ *C*: Her is now schewid how; *D*: Now hast þou here sumdeel herd 7 seie hou.
- 29–30. loueþ God be þis name/ *C*: schewip kyndly þat god is preysable for his godnes; *D*: schewip kyndli þat god is to be preisid for his goodnesse.

30. vsque/ L *omits*.
33. þat he hæp wrougte to/ T: of þe wilke grete godenes he has schewed amonge; D: bi þe which he hæp maad 7 giue grace to.
34. wrecchis/ L: creaturys.
35. bounte/ D: goodnesse.
35. þau3/ D: for.
36. bounte/ D: ony fairnesse.
38. quyklyer/ SL: þe quiclyer; T: þe more quiclyer; C *omits*; D: þe more wilfuli.
39. leue/ T: putte on baake.
40. men do þat/ L *omits*.

p. 25

2. ere/ T: or elles þus þat; D: raþer þan.
2. leue/ L *omits*.
3. þe/ *supplied from S, and so* T; LCD: a.
4. sche wiþ hym pleyeþ/ MS: sche schewiþ hym plaies, *and so* C; *emended from S, and supported by L, T and D*.
5. eue to þat... stille/ L: to be styll; T: vnto þee tyme þat sche haue made hym stille; CD: for to plese it.
6. for to loue/ L *adds*: sekeþe.
7. he it/ S *omits*; L *omits* it; D: he askiþ þe loue of oure herte.
8. cor tuum/ T *adds*: 7 sufficit michi.
9. þat is þe loue... herte/ C: þat is loue me of þine hert; D *omits*.
9. sekiþ/ L: spekeþe.
10. 7 bekenep vs/ LD *omit*; T: 7 kennes vs.
11. weyke/ L: wycked.
- 12–13. by þese weyes... didnen/ L: beseche we as alle hys holy halow dyden.
13. 7 al his aucte/ L: 7 as alle hys auct; T: And alle þis aught vs gladely for to do.
14. confessours/ L: marters.
15. martires/ L: confessours.
- 16–17. dispisedyn þe world/ D: þei forsoken þe riches of þe world.
20. wolde haue/ D: coueitþ to haue.
22. as laikande vs to stille/ L: as preynge vs to be stille; D: as pleiynge wiþ vs to plese vs.
24. þat it were/ LD: we dyden.
24. aren/ S: oper.
24. þof/ LD *omit*.
25. þat of goodes... þe wors/ D *omits*.
27. aftir/ S *omits*.
28. fremde/ L: no frende; T: frende; D: her enemye.
29. foryeten/ MS *omits, and so* S and D; *supplied from L and supported by T*.
30. þat þei of hym hadde/ L: his godys.
32. woo/ L *adds*: þat þei before had.
32. not/ L: neuer.
33. gult/ D: yuel dede.
34. Seynt Jerom telliþ – p. 26/21: see Appendix.

p. 26

22. Þus it fariþ... man/ L: Thus farythe be god þat is almyghty louynge man; T: þus gostelye it fares be gode god þat alle waye is louande man; C: þus gelous is god of man.
23. esse/ L *omits*.
25. þi worde/ S: þis world.
26. þis derworþe sawe/ L: thes kynde wordes.

27. it auzt... teeres/ L: they auzt to make hym in loue all to meltyn hym in terys; D: it auzt to make him to melte in loue 7 turn al to teeris.
- 28–29. chees vs so dere/ S: hath vs so dere; L: louethe vs so dere; T: has vs so dere bought; CD: louiþ man so gelously.
30. to do... to seruen/ C: to plesse þis lorde.
31. bihette/ L: behotethe; TD: has behette.
33. dide/ LTCD *add*: to the knyght.
- 34–35. He 3yueþ vs... pleye/ T: surelye he gyues þis ilke faucon vnto vs þat bene erthely men, as fore godes þat maye be encresynge vnto oure solaunce and to oure playe; C: ffor he 3yueþ erþly goodis to sustene wiþ oure lijfe; D: þis lord 3yueþ vs erþeli goodis to pleie vs wiþ 7 to susteyne wiþ oure lyf.
37. by many is soop/ T: may be sothe.

p. 27

3. which/ S: suche þat; T: what þat.
4. not/ T *omits*.
5. when þei it lesen/ L: whan he it from hem reuythe.
6. In ensauple/ *preceded in T by*: Vnde dicit Daniel propheta domini exemplum de Nabogodonosor.
7. is called/ LTD: was cald.
9. 7 þat noon had power to hym/ L: that ne powere had.
10. his walkynge/ MS: his walles, *and so* S; L: hy wallis; *emended from T*; C: as þis kyng walkid in his halle; D: but as þis grete kyng walkid in his halle 7 hise maden hize wallis.
- 10–11. in þat name... callen/ L: yn the cyte of Babyloyn; T: in þat he made a name couthe of þe cite þat Babilon es callete; C *omits*; D: in þat knowen citee þat men clepen Babiloyn.
13. þerof can he haue/ CD: ros in his hert.
16. al þis is wrougt/ SL: al þus I wrougth; T: all þus it is wrought.
- 16–17. Vnneþis... spoken/ C: And þis whilis þe word was in þe kynges mouþe.
17. þat/ MS *omits*, *and so* S and C; *supplied from L*, *and supported by T and D*.
- 17–18. a voyce... telle/ C: a uoyce fro heuen seid þus to him; L *omits*; riȝt as I schal telle.
19. þis tokenynge/ D: þese wordis.
19. comoun/ T: comunicacion.
20. out glyde/ L: gon away.
- 22–23. be not... say/ T: be þou not amerueylde þat I tell vnto þe þis tithynges; C *omits*.
23. al þis/ S *omits*; TC: þis vengeance.
24. of þat/ S *omits* þat.
25. in erþe/ T: in helle.
26. al þat/ L: and þat.
28. til he wist... knowe/ L: tylle he knewe hymselffe.
28. what he was/ S: what hyt was.
28. 7 his gylt can knowe/ L *omits*; T *omits* gylt; D *reads* hadde *instead of* can.
- 31–32. ne seignourye grete/ L *omits*.
32. mody/ L: worldly; D: myȝti.
32. Þen bigan he/ S: hem bygam he.
34. louyng/ D: þankyngis.
35. I bleyse... wurschype on/ MS *reads*: kyng of heuen 7 lyuande god; *supplied from S*, *and supported by T and D*; L: I regeyse me, he seyde, 7 loue; C *deviates completely from all the other MSS*.
36. for riȝtwis I hem knowe/ D: ben ful riȝtful 7 I hem knowe.
37. ouercaste/ ST: doun caste.
39. is ofte vs bigilande/ SL: ofte vs bygyleth; D: bigilen vs ofte.

40. Medeful/ *all other MSS. read nedeful, except D.*

p. 28

1. 7 stablid/ *L omits.*
- 1-4. ffor in hym... hertis/ *C omits.*
5. in al þat good is/ *S: ouere al þat goode is; L: ouer all þer goodnes ys; C: in eche creature.*
6. when/ *MS reads: þat, and so S, L, T and D; emended from C.*
7. God on/ *supplied from S and supported by all other MSS.*
8. wonnen/ *LC omit; D: geten.*
8. dere/ *T: dere and precieuse; CD: precieuse.*
9. for noþing/ *C omits for.*
10. but onely synne/ *D: but oneli þe filþe of synne.*
11. Ðen, if þou wrapþe þee/ *T: be þou wel waare and wiese or þat þou wraþe þe ought.*
12. or for any worldis angre/ *T: or for any bodily anguyche; C: or for slaunder or scorne or for any oþer desese.*
12. falleþ/ *L: comythe; C omits.*
- 13-14. þe name of God/ *C: þe godenesse of god; D: þe name of god, þat is his goodnesse.*
14. nouzt/ *CD: nat zit.*
15. seche noþing/ *MS: seche in noþing, and so S, L and D; emended from T, and so C.*
- 16-17. and myspreise oureself/ *L: and do away mysselykyng of oureselffe.*
17. 7 holde oureself/ *S omits.*
17. wrecchis/ *T: creatures, followed by a short addition not in any of the other MSS.*
19. in/ *MS omits, and so S and D; supplied from L and supported by T.*
20. he loueþ nouzt þe honour of God... so parfitylly ordeigne (p. 29/6)/ *wanting in D through loss of a number of folios between what are now pages 16 and 17.*
21. but hys owne/ *T: he þan loues vaynely all his awne lustes; C: noþer he is able to be stablid in godis godenes.*
- 23-24. Suche turne... yuel/ *T: all suylke doyinge es turnede into eueyle vertu.*
- 25-26. þat good 7 þe grace/ *L: the good grace; C: all þe fruite of godenesse 7 grace.*
26. lijf/ *LC: man; T: man in þis life.*
28. zouen/ *C: lente.*
29. þow makest... yuel/ *C: þat good schal torne þe boþe to losse 7 to schame.*
29. And 3if... fulfillid/ *S: 7 3if þou 3erne þat þe goode be fulfulde; L: 7 yf þou desyre þat goodnes may be fulfilled.*
- 30-31. fadir of heuene... goodes 7 / *C omits.*
31. goodes/ *supplied from S, and so T; L: goodnes.*
- 33-34. þe more he haþ... he casteþ/ *L omits.*
35. þat wole... be aproprid/ *S: þat wule hys goode to hymseluen apropreen; L: þat woll propre hys good to hymselffe; T: þe wilke will þat his godes be proprur vnto hym awne seluen; C: þat wil apropih his good to himsilfe.*
35. þat(3)/ *supplied from T.*
- 36-37. And if he wol... be God/ *C: 7 he wold nat þat god were god.*
39. scheelde/ *LC: kepe; T: defende.*
40. oonly loue/ *C: synne.*

p. 29

1. þe more/ *L adds: and the wydere.*
1. it waxiþ/ *followed by short interpolation in T.*
2. tyne/ *L: lese.*
5. But/ *MS: Nozt; emendation supported by all other MSS.*
5. of vs/ *L: yn vs; T: in vs nor of vs; C: in no man.*
6. loue/ *L: lyffe.*

8. he it vs sende/ T: he sende vnto þe memorie of his holy naame.
9. myzt of his derworþe/ L *omits*.
9. we/ MS *omits*, and so D; *supplied from S, and supported by L*; T *reads*: and also for to fordo.
10. to/ *from S and supported by all other MSS*.
- 11–12. where... lette/ C *omits*.
13. seen/ LD: herde 7 seyne; C: herd.
14. þoruȝ alle creatures/ SLT: among alle creaturs; CD: in al creaturis.
14. noȝt/ S: not zet.
15. he ȝyueþ... of hym/ C: we know him.
16. he haþ maad/ C: is.
16. And/ SLT: And zet.
17. on/ L *omits*; CD: in.
17. Ihesu Crist/ T: halonghede.
- 17–18. forþi þat no man... godhed/ L: for be þat name may we se god in his godhede.
18. But when/ D: þerfor.
- 20–21. Man... þat he was/ L: tho myzt þei knowen what he was; D: þanne myzte þei knowe 7 se þat he was born.
21. þat he eete/ MS *omits* þat, and so D; *supplied from S and supported by T*; L: what he ete.
23. ne myzt do/ L *adds*: but yf he had be man.
24. þei sawȝ... deef/ S: þei hym sawe reysen þe dede; LTD: they seyne hym ryse from dethe; C *omits*.
25. oþer/ MS: of oþer, and so S and T; L and D *omit* of.
26. þe wynde 7 þe see/ L: wynde and water.
26. were bowande/ S: weren bowed; L: bowyd; D: weren buxom.
27. of men/ LTD *omit* of.
28. so at þe fulle þat/ L: whan they were all full.
28. Cristis/ SLT: goddes.
30. miȝt noon do... suche/ L *omits*.
30. noon/ T: noon erthely man; D: no man.
31. soþfast God 7/ S *omits*; L: very god and.
- 31–32. Fforþi is it/ S: For þis is; L: Therfor he ys; T *omits this sentence*.
37. festened/ S *omits*; L: istablyd; CD: stablid.
37. Ignace/ L: Ingware.

p. 30

1. he/ L: she.
2. for he was/ T: for so it was.
2. his/ L: here.
3. out/ MS: ouȝt; *emendation supported by all other MSS*.
4. Ihesu Crist is my loue/ T *also has the Latin text*: Ihesus est amor meus.
4. þou/ T: þis ilke mater.
6. angres/ L *adds*: 7 travellys.
8. bodily deuel/ L: lothely deuyll; T *omits*; D: a loþeli deuel.
8. pyne/ SL: put.
9. careful/ TD: former.
9. þee/ D *omits*.
10. synne/ L: gylt.
- 11–12. 7 wandre in/ S: 7 wondreth in; D: 7 walke in; L *reads*: to suffer wo 7 sorow.
14. 7 mysece/ D: 7 suffridist manye disesis.
15. in penaunce/ SLT: þurwe penaunce.

15. to be/ MS *omits*, and so D; *supplied from S and supported by T*; L reads: 7 after yn the blys han ioy.
18. þat we ben/ S: þat we hyt are.
18. in his blys/ L: in heuyn.
19. we/ *from S, and supported by all other MSS.*
20. in erþe/ L *adds*: as he dyde for vs.
- 20–21. wite he/ TD: wyte zee.
21. mysdede/ S: myssawe ne mysdede; L: mysese ne mysdede ne myssawe ne wronge that men mysdedyn agayne hym; T: mysease ne anguyche; D: disese.
22. he/ SLD *omit*; T: þat preciouſe naame.
22. ſtable/ SLTD: ſtabled.
24. 7 loue in/ L: and ſo leue yn; T *omits* loue in; D: in himſelf 7 in.
27. þis(1)/ *ſupplied from S, and ſupported by L and T*; D: noþing.
30. Come to vs þi rewme/ C: Thi kyngedam come to þe; D: þi kyngdom come togidere.
30. þou/ L: thy.
31. we wiþ þee/ L: wone with the; T: mote woone with þe and lyfe with þe; D: þat we regne wiþ þee.
32. his lyue/ SLTD: þis lyfe.
33. vndirſtonden/ T: declarede oponly.
34. þre maneres/ C *distinguishes 'fyue maneres', only two of which are elaborated.*
35. a(1)/ MS *omits*, and ſo S; *ſupplied from L and ſupported by C and D*; T: þe.
35. þat hap many cytees... þe lande(p. 31/2)/ T *omits*.

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5. God oure fadir/ L: god the fadur; C: criſt; D: criſt god oure fadir.
8. but God/ S: þen god.
9. his rewme/ SL: þis rewme.
10. he/ L *omits*.
- 11–12. he makip hem... wrouzte/ C: with al his miȝt he comfortip 7 furþirþ; D: it makip hem wiþ al his myȝt 7 his wit quycli to be wrouzt comfort 7 fopere.
- 13–14. þen is resoun... þe lond/ C: it is worþi to haue lordſchipe.
13. ſobely/ D: ſo þis.
15. of þe fleiſchly wittis 7 here werkis/ L: of thy .v. wyttis and of the werkis; D: of þe bodili wittis 7 of her werkis.
16. for þi traueil/ T *omits*; C: aftir þis lijfe.
18. On oper half/ *What follows forms part of the firſt 'maner' in C.*
19. pope/ *It looks as if this word has been erased in L.*
19. ſchulde be as/ SL: is as; TD: is.
19. ſuffragan/ S: ſuffryng.
20. vndir God/ T: vndir heuen.
21. ben as/ L *omits*.
22. as heued/ CD: þe heed.
23. wil þen vmpenke/ L: woll bethenken vs; T: will þinke vs; C: biþinke vs; D: biþouȝte us.
24. 7 liȝt in erþe/ T: down into erthe.
24. oure/ T *omits*.
26. And why/ T: And whi dide he ſo þat ilke ientill lorde?
27. reiſe/ LD: reren.
- 27–28. to lyue/ T: vnto his endelis bliſ; D: to þe bliſſe of heuene.
29. 7 preeſtis/ SLTD *omit*.
- 29–30. power... Goddis lawe/ S: to zeme 7 to teche power; L: to kepen and to techen; T: pouȝher and grace to tecche and to preche vnto paime; D: power to gouerne 7

to teche. *The text in T is longer than in the other MSS. and contains the Latin quotation: Nolo mortem peccatoris, sed ut magis conuertatur 7 viuatur et cetera.*

- 30–32. wherefore me pinkip... to God/ *This passage is considerably expanded in T.*
 32. 7 preestis/ SLT *omit*.
 34. of þe soules/ L: oþer soules; D: on þo blessid soulis.
 36. not/ L: neuer.
 37. þe mylke/ L: þe lambe; D *adds*: þat is her worldli goodis.
 38. but he kan loue/ SL: but he þat con loue; D: but if he kunne wel loue.
 38–39. Fforþi Crist... 3yue/ L: In ensample of thys Ihesu Cryste hym sylffe he wolde yeue.
 38–39. Fforþi Crist... þries/ *considerably longer in T.*
 40. asked/ *In L and T followed by: Petre amas me?*
 40. 3if (3)/ L *omits*.

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2. erþely/ L: worldly.
 3. mennes/ SL *omit*; T: cristen men.
 3. whom/ S: when.
 4–5. holdip it... he be/ L: holdethe what so euer he be.
 4–5. be he... he be/ CD *omit*.
 5. he(1)/ MS *omits*, and so S and L; *supplied from T.*
 5. he(3)/ *supplied from S*, and so all other MSS.
 6. to preye/ L: now to pray than euer it was.
 8. ledde/ L: sauede.
 9. On/ L: Lo.
 9. þe þridde maner/ *This corresponds to the second 'maner' in C.*
 11. þat/ L *omits*.
 11. 7 þat... 3erne/ T: And perfore ilke one of vs ow for to preye besily 7 hertily in 3ernynge þat rewme gloriouse to wynne.
 12. þat grete ioye/ L *omits*; T: 7 blis; D: þat god haþ grauntid hise loueis.
 14–15. 7 3it... mys/ L: that ioy shall euer laste without ende; T: 7 3it þerto morouer of wheel sall wee neuer mysse ne fayle; D: 7 3it oure weele schal neuere faile.
 16. be fulfillid in vs [in] al/ MS: be fulfillid in vs al; in *supplied from S*; L: all holly be fulfilled in vs; T: in vs fully be fulfilled; D: be al fulfillid in vs.
 16. so þat/ D: þou 3.
 19. 7 lowen hym to serue/ L: and loue to serue þe spyryte; T: 7 þerfore looue wee gladely in all oure wanderande hertes to serue; C: 7 þorou godis grace make it soget to; D: 7 loue it to serue.
 21. in folye/ T: into any maner of synne þat slees; D: into synne.
 21. glid/ LD: falle.
 21. in his ledyng/ L: in his own londe here.
 22–26. 3it anoþer lettyng... Goddis wille 7/ C *omits*.
 23. þat þe fleisch... þe spirit/ S: þat þe flesche were of on acord with þe spyryt; L: that the flesche and the spyryte of one acorde were.
 24–25. þat God wolde we loued/ D: þat god wolde not we louyden.
 25. woyke/ L: vnkynde; D: feble.
 28–29. þat þou no good ne witt hast/ S: þat þou ne goode wytt ne hast; L: that þou no good wytte haste; T: þat þou has nethir wite ne no maner of gode; D: þat þou hast in þiself neiþer good ne wit.
 30–31. 3if it stonde no 3t... þoru 3/ MS: 3if it stonde no 3t be þe Hooly Goost 7 þoru 3; *emended from S*, and so D; L and T *quite corrupt*.
 32. gleemes/ D: beemes.
 33–36. And euer þe more... wiþstonde/ D *omits*.
 33. so/ L *omits*; T: þat.

35. derworpe/ T: endelis.
36. how we it wiþstonde/ T: how febully 7 vnkunmandely þat wee it vndirstande.
37. to vs/ CD: to him.
37. at his wille/ L *omits*.

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1. in þe whiche/ CD: for into þis valei.
2. bryng vs to/ T: come vnto.
3. whanne/ L: what.
5. aʒeyn/ TCD *add* hym.
6. come not/ *followed by a long interpolation in T* (ff. 45^v–46^v), *in which the reader is exhorted to accept whatever God sends him. A number of martyrs and the Virgin Mary are mentioned as examples to imitate.*
- 7–8. as is carles kynde/ T *omits*; D: it is as is þe kynde of cherlis.
8. wole we/ L: wene we.
- 10–11. we scorne... biseche/ L: yn scorne we beseke god.
12. tyme/ SL: whyle; T: our tyme 7 our whyel.
13. knowen/ C: wil bileue; D: bileuen.
14. of þat weel or of þat woo/ C: in comparisoun of þe blisse of heuen or of þe peyne of helle.
- 16–34. þe mykilnesse þerof... to vs may he seye/ L *omits*.
17. softe wolde vs þinke/ S: so ofte wolde vs þenke; T: softe vs wilde it thynke; C: we schuld þinke ful lital; D: we schulden þenke ful ofte.
19. were/ T: es.
20. ne womman/ *omitted by all other MSS.*
22. bryȝt/ C: faire; TD: bryghtely.
- 23–25. þat faire are... haþ ʒyuen/ C: 7 birdis 7 of al oþer diuerse þingis.
24. mydilerd/ D: world.
25. al þis talkyng/ C: al þis; D: alle þese tailis.
26. techyng/ S: spellyng; T: spekyng.
- 28–29. al vs þinkip... haue sene/ C: ʒit noþer we bileue þat þer is oþer god or aungel, heuen or helle, ioy or peyne, as oure werkis schewen, oþer þan we fele or sene.
28. al/ *supplied from S*; T *corrupt*; D: al þis.
28. fantom/ D: fantasie.
29. þei/ T: þou; C: we.
30. lastande wele/ T: laste rewarde.
- 30–31. fast wolde þei... to wyne/ C: we wold bisili 7 fersly enforce vs for to rauische heuen.
31. þat weele/ T: þat endelis ioye 7 blis.
33. 7 biseche hym as we seyn/ T: 7 saye þus vnto hym.
33. þat to vs come his rewme/ CD: þat we may come to him.
34. autem/ L *omits*.
34. iste/ T: iste hic.
35. set cor eorum/ S: cor autem eius; L: cor autem; T: sed heu cor eorum.
35. worschipiþ/ L: honouren.
- 36–38. ʒhe... rewme/ C *omits*.
- 37–38. þat is here sunneful werkes... aʒeynes me/ *supplied from S, and supported by L, T and D.*
38. þe rewme/ SL: my rewme; T: þo rewme; D: his kingdom.
39. 7 as muche/ L: yn as mykyll; T: 7 in als mekile; D: but as myche.

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1. rewme/ D: kyngdom.
- 1–2. fulfilled/ L: fylled.

3. steȝ vp to/ T: ascendede vp into.
- 4-5. Adam hadde synned... tyme þat/ L *omits*.
- 5-6. Alle þat deade were... þritti/ C: And as clerkis sey, fro þe tyme þat Adam was made to þe birpe of Crist was fyue þousend ȝere 7 tweȝ hundryd saue one.
5. deade were/ STCD: dyeden.
7. tyme/ L: comynge.
7. and/ MS: þat, and so T and D; *emended from S, and supported by L and C.*
10. virgynes/ C: martiris; S, L and T *add*: þurwe martyrdom.
10. 7 matrones/ SLTC *omit*.
10. And seynt Jerom/ MS: as seynt Jerom, and so D; *emended from S, which reads*: And also; L: And as; T: And some daye foure thousande þair blode þai oute schedde and some daye moo, as saynte Jerome, þo holy doctor, telles.
11. þat(2)/ T: bot þat.
11. ne(2)/ *supplied from S, and supported by L.*
- 13-14. encressid/ SLTD: waxen.
14. nyȝ fulfillid/ L: wexen.
14. nyȝ/ S: neuer; T: euer.
- 14-15. many ben of vs to þat/ L: many of vs shall wende to that; T: any of vs be of þat.
15. þat(2)/ L *omits*.
17. wolde do/ T: wilde nouȝt do.
18. ȝif þe kyng of Englund/ *the following exemplum is much shorter in C.*
19. of his halle/ L *omits*.
19. þe worpiest/ L: worshyp.
20. hem(1)/ MS: þat; *emended from S, and supported by L and T*; D: moost.
21. kyng/ L *omits*.
- 22-23. þat myȝt fulfille þat benche soonest/ S: þat myȝte to fulfulle þat benche radelykest wyȝnen; L: myȝt redely wyȝne to fulfille that benche; T: þat myȝht fulfill þat benke 7 redilieste it wyȝne; D: myȝte fulfille þe benche sonest þer to wyȝne.
23. noþing/ S: ne oþer þing.
26. þis felawschip or/ SL *omit*.
27. traytours/ L: creatoures.
28. be newe/ L: to be newe; T: sall be newed.
29. noon/ S: now; T: not.
29. vnwitty/ T: vnworthi.
30. dwellyng/ D: tariyng.
35. þat spoken is of/ D: þat I of spak.
- 35-36. schal be vndirstonde/ SLT: schulle we vnderstonde.
36. myȝtis/ D: þingis.
36. may/ TD: may do.
37. þe/ MS *omits*, and so T; *supplied from S, and so L and D.*
38. hem/ D *omits*.

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1. muste/ SLT: byhoue for to.
3. it sworne/ L *omits* it; D: swore þe contrarie.
- 3-4. þat are now... schul þei be/ L *omits*.
4. þat noon wol knowe/ D: þat I knowe wel ynow.
5. welde/ L: wyȝne; D: haue.
6. þe gold/ L: the good; T *omits*.
6. eendelesly/ SL: heuenly; T: ricchely.
7. myȝtful ouer alle/ T: myȝtfulreste of alle.
10. take/ L: make.
11. rewme/ SLT: halle; D: kyngdom.

11. at þe feste/ SL: to be at þe fest.
13. trowe it/ it *supplied from S, and so T*; L: leue it; D: bileue it.
13. þat/ S *omits*.
13. not/ T *omits*.
13. wane/ MS: whan; *corrected from S*; L: wantyn; T: wanynge; D: defaute.
14. þat hem myȝt like/ S: þat he myȝte lyke; D: þat he desirȝ to haue.
15. beþ nyȝ fylled/ S: nere þey fellen; L: be fulle; T: ar nerhande fulfillede; D: be nyȝhond fulle.
16. holden/ L *omits*; D: kepte.
17. þat beþ to come/ SLT: þat ȝet aren to come.
17. we (twice)/ MS: þei, *and so D*; *all other MSS. agree in reading we*.
20. gestenyng/ D: noumbre.
21. þar/ LD: dare.
21. þenke/ L: thrynge; T *adds*: to come.
- 23–24. wendȝ, he schal seye, ȝee waried/ L *omits*; D *omits* seye.
25. þat is greiþid/ L *omits*; D: þat is maad redi.
25. with... þerinne/ L *omits*.
25. þe(2)/ MS *omits, and so D*; *supplied from S*; T: all tho þat ar.
26. God þe fadir/ CD: oure heuenly fader.
27. to vs/ CD: to him.
28. ere he... sperre/ L *omits* he; T: or þat tyme þat his ȝhates fro vs be faste sparde;
C: or he schette hem; D: er þat þei ben schet.
28. wiþ þat/ S *omits* wiþ; T: in þat.
- 28–29. wiþ... felawschipe/ C *omits*.
30. to þat ioye wyne/ CD: come to god in his blisse.
32. sone here/ S: sone aftir here; L *omits*; T: now; D *omits* sone.
34. fendist/ SLT: defendest; D: forfendist.
35. in... lijf/ C: in erþe.
36. don/ TD: done it.

p. 36

2. lefte þe wille of God/ L: loste the loue of god; C: þouȝt wiþ ful purpose to leue godis will; D: lefte þe wille of god wiþ ful purpos.
3. a loþely/ S *omits* a; CD: þe most loþly.
4. þe pitt/ TCD: þe deppeste pitte.
4. Eue/ *followed by short interpolation in T*.
5. fro/ S *omits*; L: yn.
- 6–8. ȝ holly þe seignourie... dreizen/ L *omits*.
7. seignourie/ T: soueryn grythe; D: lordschip.
7. holy/ S: hole; T: stronge.
8. no wo/ T: noþinge.
10. become/ L: comyn.
11. miȝt haue lyued/ S *omits* haue; L: myght haue be.
13. to helle/ *followed in S by*: ȝet we alle þidir schulde haue went.
15. ne hadde it ben/ S: ne hade be; L: ne had the pyte be; T: ne hadde it note ben þorough þe grete pite; D: hadde not be.
15. louand/ D: lyuyng.
16. mykil/ SL *omit*.
17. ȝif/ L: that.
18. for euer fro þat eendeles pyne/ L: fro euer endeles pyne.
20. so/ T: þus.
- 20–21. be helefule to soule/ T: make helefule in saule.
21. in/ S *omits*.

23. arisiþ/ T: rose.
 23. certis/ L *omits*.
 23. he seiþ/ L: he therto seythe; T: he ansuers þan 7 þus gates sais; D: he answeriþ herto 7 seiþ.
 24–25. 7 wiþstondiþ it/ S: 7 wasteth hyt; L *omits*.
 27. þi propre wille/ L: hys propur wylle; T *omits* wille.
 27. 7 helle schalt... inne/ S: 7 helle schal not be; L: 7 helle schall he not se; T: 7 þan withouten doute salt þou neuer wynne into þe bitter pyne of helle; C: 7 helle schal nat noy to þe; D: 7 þou schalt not be in helle.
 27. it is nedeful/ S *omits* it.
 28. owne propre wille/ L *omits*.
 30. it is/ SLT *omit* it; D: þei ben.
 32. mei/ L *omits*.
 32. I am not comen/ T: I come nouȝt; D: I cam not.
 33–34. þat þat he dide/ S: þourwe þat he dude; L: thorow that dede; T: þat he did so; C *omits*; D: þat þing þat he loueli dide.
 35. ipsum/ *followed in T by: 7 tollat crucem suam 7 sequatur me*.
 36–37. and suche... made/ CD: þat meuiþ a man to sinne aȝene god.
 37. made/ L *adds: 7 than he schall be clene to god as he before was*.

p. 37

1. of goodnes... of man/ L *omits*.
 2–3. þat is comoun... good man/ T *omits*.
 4. were don/ L: here done.
 4. to harme of oþer/ *followed by an interpolation in L (f. 35^v/b), advising the reader not to follow his 'propre wille', but always to take the advice of wise people*.
 5. as seynt Bernard witnessiþ/ L: as I me douȝt; C: as Austyn seiþ.
 6. To God it falliþ... þing þat he desyreþ (p. 39/38)/ *very long omission in L*.
 6. as seynt Anselme seiþ/ T: as saynt Austyn, þe holy doctour, says, 3a as þat saynte Anselme says.
 9. owne/ S *omits*; T: hede.
 11. a kyng/ T: þe kyng of Englande; CD: þe kyng.
 12. no lesse he mysdoop/ T: he dos no lesse; D: ne lesse vnworschip he doip.
 12. hundredfold/ D: þousyndfold.
 14. as coroun/ TD: as coroun doose.
 15. Ihesu/ S *omits*; D: Ihesu Crist.
 16–17. Ffor in as moche... acordist/ D: For in þat þi wille acordiþ.
 17. to God/ D: to him.
 19. willis/ T: dedes.
 19. in oon/ SD *omit*; T: into þe edificacioun of heele of saule.
 20. fro/ *supplied from S, and supported by T and D*.
 20–21. fro lijf/ S: fro þat lyf; D: from his loue.
 22. þat/ S *omits*; D: Here.
 24–25. what we haue nede of/ C: al oure nede.
 26–27. as he hadde... to vs/ C: as þouȝ he had but o man to take hede to.
 27. nouȝt/ STD: noȝt elles.
 27. be entendaunt to vs/ D: þenke on vs.
 27. greiþe/ D: make redi; C *omits*.
 28. but ȝif we hym lette/ C: but mans contrarie wil lett him.
 29. it is for to trowe... ȝyue/ C: he wil nat faile to ȝiue; D: it is nedeful to bileue þat he wole not faile for to ȝyue.
 31. anima/ S *adds: 7 uita*.
 32. to sustenaunce of/ C: as it nedip to þe sustinance of; D: to susteyne wiþ.

33. in þe gospel of seynt Luk/ D: in þe same gospel.
34. sitis/ MS: scitis, *and so S*.
34. anime vestre/ S *adds: 7 uite; T adds: id est vite vestre; D adds: 7 vite vestre.*
34. manducetis/ T *adds: neque quid bibatis.*
34. corpori/ TD: corpori vestro.
35. Anima/ T: Nam anima.
36. to 3oure lijf/ S *omits; T: to leef ne to besy; D: to 3oure soule, þat is to 3oure lijf.*
36. what/ ST: to þenke what; D: þinkyng what.
36. ete/ T *adds: or drynke.*
37. were/ S: haue.
- 37–40. ffor þe lijf... loueþ/ C *omits.*
38. 3if/ T: seen þat.
39. 7 mete/ S *corrupt: aremete.*
40. loueþ/ *followed by a short interpolation in T (quoting Chrysostom) and D (quoting part of Luke, xii, 27).*

p. 38

1. it folewiþ/ S: he foleweth.
1. coruos/ T *adds: celi; D adds: 7 volucres celi.*
- 1–2. neque seminant/ S: quia non seminant; T: quoniam non serunt.
2. 7 deus/ T: 7 adhuc deus pater celestis.
3. eos/ ST: illos.
3. plus estis/ S: plis estis; T: qui plures estis.
3. þe/ *supplied from S, and so all other MSS.*
4. rauenes/ D *adds: 7 þe foulis of heuene.*
4. ne repen/ S: ne scheren; T: nor 3it do it schere.
- 5–6. are to hym... þai be/ MS *reads: þat hym is more of, and so S and D; supplied from T.*
6. of hym/ MS: of hem, *and so S and D; the context obviously requires the singular; T reads: of that loue.*
7. I vndirstonde/ T: is vndirstande; C: som men vnderstond; D: men vndurstonden.
8. yuel/ T *omits.*
8. þat are to many suche/ T: of þos maner of pepull ar to many; D: 7 to manye þer ben siche.
9. cursid/ T: foule.
11. worche/ D: do.
12. oþerwhat/ T: many moo oþer þinges; D: al oþere þing.
- 13–14. noȝt it bisemeþ/ T: þat semes nought for to do.
14. is/ T: are; D: ben.
14. no wrong/ D: noþing of wrong.
16. þai/ MS *omits, and so S and D; supplied from T.*
17. seche/ T: ow 7 see.
20. feiþ/ D: trist.
20. trowe/ D: suppose.
21. faile/ ST *add: þe.*
22. more stedfast/ S: most sothefast.
24. wiþ þat þat/ D: so þat.
24. 7 his blisse/ T *omits.*
27. takiþ/ D: mystakip.
- 27–28. leue for soþ/ T: leue it for sothe; D: feiþfuli bileue.
28. Ffor he knowiþ not God for God/ S: For þat is not knowen god for god; T: Ffor whi, he þat kennes nought god.
- 28–29. nor Goddis word/ MS: 7 Goddis word; S: in goddes worde; *emended from T; D: ne his word.*

29. þat no feiþ to hym haueþ/ S: feyth to haue; T: nor god kennes hym, for he vnto hym no maner of faythe haues; D: þat haþ no bileue to him.
32. how wel... queme/ C: to serufe his lord.
33. þat þei redi haue... nede is/ C: þat is nedefull to him.
33. redy/ T omits.
35. Ffor/ SD omits.
36. must vs haue/ S: moste we haue; T: moste wee somewhat haue; D: we mote nedili haue.
37. lijf/ T: wricchid warlde.
37. we(1)/ S omits.

p. 39

1. þe kynde may susteyned be/ T: wee may godely sustende be in sauynge of oure freele kynde.
3. techiþ/ S: stereth.
4. fro/ MS: for; *emended from S, and so T and D.*
5. not/ MS omits, and so S; *supplied from T, and supported by D.*
6. ffor he/ MS: ffor he þat, and so T and D; S: he þat; *this being a head-clause, the relative pronoun should be left out.*
7. but þat com/ T: bot also of þat þe wilke com down; D: but of þat þat com.
8. fonde/ D: hadde.
9. hym to haue his awne propur wille/ MS omits, and so S; *supplied from T and supported by D.*
10. þat good Lord/ S: oure gode louerd; T: oure lord god; D: him.
12. what vs wantiþ/ D: what vs failiþ.
12. noping þat/ S: þo þinges þat.
14. ordeyne þee/ SD: ordeyne þi wyll.
15. þat oon is/ *The discussion of the first 'auauntage' in C covers ff. 150^r–159^r, the expansion being chiefly due to a lengthy treatment of 'wrath'. It is very incomplete in D, owing to the loss of a number of folios between what are now pages 48 and 49. The end of page 48 corresponds to C, f. 150^r and the beginning of page 49 to C, f. 157^v.*
- 17–18. saue oonly/ S: but; T: outentake.
18. in erþe/ C: contrarie to þe.
- 18–19. if þou loue... synne/ T omits.
20. þat þou folewest/ T omits.
- 21–22. þe more... angir/ T: þe mekille sorough 7 angerr þan salt þou sodenly fyndde.
25. is/ S omits.
26. 7 of alle his þingis/ T: 7 also of alle other þinges þat ben in þe warlde; D: 7 of alle þo þingis þat ben þerinne.
28. aftir his wille/ T: after his goddes wille.
- 28–29. and þat is... his owne wille/ T omits.
28. aftir/ S omits.
- 30–31. when he greet ioye haþ/ T: 7 so gates has he grete ioye.
31. comeþ/ TD add: vnto hym.
34. þee/ S omits.
34. þoruþ his derworþi grace/ T: þorough grete grace; C omits derworþi.
35. in þiself/ CD omits.
35. in al þat good is/ C: in al þat is plesinge to him.
- 36–38. And he þat wiþstondip... desyreþ/ C omits.
37. hym/ *supplied from S and supported by T.*
37. reue... wille/ D: take it from vs.

p. 40

1. Propre wille for to wiþstonde/ L *resumes here*.
1. þen/ S: hem; LT *omit*.
1. falliþ/ TCD: it falles.
1. to (2)/ *supplied from S and supported by all other MSS.*
3. manklyng/ D: bisynes.
4. 7 here fantasye/ L: 7 the vanyte.
5. and/ L *omits*.
6. seche and/ MS: sechande; *corrected from S*; L *omits*; T: besily it seeke 7; D: sechinge 7.
6. þoruȝ grace fynde what is/ L: grace shall they fynde þat is; T: þorough grace þai it fyndde what es.
7. þingis/ L *adds*: and knowe.
9. it haue/ SL *omit* it.
11. today/ L *omits*; T: þis daye.
12. two maneres/ L: thys manere.
12. ouþer of/ D: þe firste is of.
- 12–13. with whiche... susteyned/ L: þat sustenyþe the body.
13. ouþer of/ D: þe secounde is of.
13. þoruȝ þe whiche... susteyned/ L: that susteynethe the soule.
14. boþe/ T: also.
- 14–15. þis breed... oure Lord/ L: yf we desyre after thys brede of oure lorde to haue with longynge of herte; D: if we desiren þis breed of oure lord god wiþ longing of oure herte.
16. he/ STD *omit*.
16. Preye first/ LTD *first have the Latin text*: Primum querite regnum dei...
17. blisse/ T: kyngdome.
17. heuene/ T *adds*: 7 þe rightwisnes of god; D *adds*: 7 aftir þe rȳtwisnesse þerof. T and D *share the corresponding Latin*: 7 iusticiam eius.
17. ȝee schal haue/ D: to ȝou schal be þrowen.
17. of erþely þingis/ L: alle erthely godys; T: inough of erthely þinges; D: alle þese erþeli þingis.
18. in God/ LC *omit*.
21. mete to haue/ L: after mete.
22. yuel/ LT: sekenes.
22. he/ *supplied from S and supported by all other MSS.*
23. ne wille haue to ete/ T: ne haue talente to mete 7 drynke.
24. þe soule/ S: hys soule; L *omits*.
25. But forþi þat þe soule... his owne good wille (p. 41/38)/ D *omits*.
25. forþi þat þe soule/ L: forsothe soule.
- 27–30. þat his likyng... Ihesu Crist/ L *omits*.
27. likyng/ S *adds*: 7 hys lyf; T *adds*: 7 solauce.
- 27–28. þe soule is made ful sike/ MS *omits*, and so S and T; L and D *not running*; *supplied from C*.
30. þe ioyful lijf/ T: one ioyfull lyfe.
31. not ones/ L *omits* not.
33. þat we þis breed faile/ SL: þat þis bred fayle.
33. he waxiþ/ T: wee wax.
36. we haue nede of/ C: mans soule nedip.
37. it/ SL: hym.

p. 41

1. Wolt þou now lerne/ T: And þerfore man es it no foly to ler now; C: lerne þerfore.
2. takip/ L: hathe; T: makes.
3. men/ SL *omit*.

3. leue/ S: loue.
5. þat it ne is/ L: nay.
5. for likyng/ MS: for no likyng, *and so T; corrected from S, and supported by L.*
6. it endeth... endyng/ *supplied from S, and supported by L, T and C.*
7. partyng/ SL *add*: fro þat þing.
7. wel/ T: wisely.
8. wiþ þe/ L *omits*.
9. Þis vndirstood þat wijs lady 7 war/ *In C this exemplum is rather different from the version found in the other MSS.*
- 11–12. 7 sche ouerlyue hem alle/ L: and sche to ouerlyuyn hem alle; T: 7 sche afterward suld be lyuand after þeme alle.
13. ouerweye/ MS: ouerwere; *corrected from S, and so L and T.*
13. hadde/ S: hadde haued; T: suld haue hadde.
- 14–15. schulde be rewed/ L: sche sore berewe; T *quite corrupt*.
15. On oper half þis is/ L: Another thyng ys the.
- 16–17. þat may be take/ L: that ne may be take.
18. Þen/ L: Therefore; T: And þefore.
18. no man/ L *adds*: ne woman.
19. his/ L: here.
19. þe grace of God/ LT *add*: ys thyne.
20. noon may take it fro þee/ L *omits*.
23. on no wyse/ T: be noone maner of doyinge.
24. in þis breed/ L: þerin.
24. holly ouren/ L: vttirly hole ourys.
25. fynde/ C: fele.
25. if þou drawe/ L: yf þou wylt *withdrawe*.
27. wisdom/ T: witte.
27. lyke to þe bee/ L: take ensampylle of þe be.
27. A bee/ SLT *omit*.
28. þat... groweþ/ C *omits*.
28. make/ L: take.
29. it haþ/ L: it is.
30. no flour/ S: not þe flour.
32. it/ LTC: ther.
33. envenemows/ L: ful of venym.
34. bi many/ S: þe manye.
34. many/ *followed by short expansion of preceding theme in L.*
35. as þe bee is wise/ MS: as þe bee þat is wise, *and so L and T; S: as þe be; C: in god.*
36. þe(1)/ MS *omits, and so T; supplied from S.*
37. God/ L *omits*.
37. nede/ L: mede.
38. he/ L *omits*.
38. But wite/ D *resumes here*.
38. wite þou/ D: wite we.

p. 42

2. þat eendying haþ/ L *adds*: as man in woman or woman in man, or in melys or in ryches, yn londis, in rentis.
3. ouer/ L *omits*.
4. smel of/ *not in any other MS.*
- 6–7. oure derworpe lady... qween/ L: oure dere lady Marye; T: our ientill lady saynt Marie, gloriouse 7 chaste virgyne, goddes moder of heuen; C: oure lady seynt Marie.

8. but þe loue 7 þe bounte/ L: ne lykyng hadde ne dwellynge made but in the loue and yn the bownte.
- 8-9. þe fadir of heuen/ T: suete Ihesu.
9. And for þat sche/ D: 7 for siche.
9. þis breed þat is heuenly/ SLD: þis heuenly bred.
11. þis breed/ L *adds*: to haue it all hole.
11. of þis/ SL: of þis brede; T: of it; D: þerof.
13. man/ L *omits*.
16. fifte/ T: firste.
16. þe pater noster/ S: þe holy *pater noster*.
17. forȝyue/ T: haue forgeuyn.
18. þat we don aȝeyns þee/ C *omits*.
18. we don/ SLTD: haue don.
18. aȝeyns þee/ T: agayns þi wille 7 þi plesance.
19. þat haue synned/ L: that done.
- 19-21. Siþen God... aȝeyns vs/ L *omits*.
19. God/ C: Crist, godis owne sone; D: Crist, boþe god 7 man.
- 19-21. to preye hym... aȝeyns vs/ C: þus.
21. trowe/ L: louyn; D: bileue.
22. biseche/ L: prey.
23. men/ *all other MSS. omit*.
23. if/ L *omits*.
- 23-24. God forȝifnes... he wol/ S *omits*.
24. But if/ SLTD: But what ȝef.
25. I biseche hym/ SL: May I byseche hym; TD: If I beseeke hym.
26. trowe/ SL: hope; D: bileue.
27. 7 his lymes/ MS: 7 þi lymes, *and so S and D; corrected from T; L: 7 leuys*.
28. vnthwes/ SD: synne.
29. ne penaunce... seche/ S: ne penaunce thurstest þou seken; L: ne no penaunce there were the nede to syken.
30. an/ MS: 7, *and so S*.
30. stireþ/ SLT: þat stereth.
31. vnwitty/ SLTD: vnmyȝty.
32. 7/ L *omits*.
34. ne falle not in no wanhope/ *lacking in all MSS. The context obviously requires a headclause. Supplied from p. 43/12.*
- 34-35. þat men may leuen/ S: þat men mowe leuen þat; LC *omit*; T: þat men þis mater more fully beleue; D: þat men moun wel leue.
36. hoc ago/ T: hoc ego ago.
36. noȝt þat/ C: nat þe gode þing þat.

p. 43

1. it/ S *omits*; T: þat þou has done on mysse.
- 2-3. of þi synne... assoyled/ T *omits*.
- 2-3. But wheþer... assoyled/ L: Bot wenyst þou þat þou be assoyled.
3. kene/ MS: keile; *corrected from S, and so L, T and D*.
3. in þi fleisch/ SLTD: þat regneth in þe flesche (LTD: þi flesche).
- 4-5. to do... didist/ L: to syn.
5. Nay, forsoþe, nay/ T *omits*.
5. in þi fleisch/ MS: 7 þi fleisch, *and so T; corrected from S and supported by L and D*.
6. maysterful/ SLTD *add*: wyth alle.
6. þee to assayle/ L: ne for to stonde.
9. þat I of spak/ L *omits*.

9. makip þee... falle in/ L: made the to falle yn synne.
- 9–11. þat God ne wolde... þou falle aftir/ L *omits*.
10. þenk not/ S: þou ne þenkest.
- 11–12. 7 efte art fallen in synne/ L *omits*.
- 12–13. 7 ne drede þee noȝt/ L: out of thy synne.
13. but quykly arise/ L: 7 quykly aske mercy.
14. mercy of þi gilte/ L: of foryeffenes.
15. wiþ/ L *omits*.
16. if þou falle/ L: in syn yf þou falle efte.
- 16–17. if þou falle... in synne/ T: if it so be þat þou be sodenly 7 vnwarly fallen into any cause of desspayre, looke þou on all maner so þat þou ligge nouȝt stille in þat synne.
18. hondis/ S: arnesse.
- 18–19. hym bisechyng... and þat he/ S *omits*.
22. þe prophete Jeremye/ L: the prophecy of Jeremye.
22. Jeremye/ C: Jerome.
23. inquit/ T: dicit dominus.
23. non resurget/ T: an ipse resurget.
23. resurget/ MS: resurgit; L: resurgat.
23. aut qui/ T: aut ipse qui.
- 23–24. auersus est/ T *adds*: a fide.
24. non conuertetur/ T: conuertetur ad me 7 sanabo eum.
24. conuertetur/ MS: conuertatur, *and so* L.
25. misdon/ SD: mysgon.
25. aȝeyn/ *followed in T by short expansion containing the Latin quotation*: Ego sum via, veritas 7 vita.
- 26–27. but of alle... deadly lijf/ L: but of alle þat falle yn dedely synne.
26. þat he falliþ/ S: þat we make; T: þat wee haue fallen.
28. þere he seiþ/ L: with þes wordys.
28. Surge qui/ L: Exurge qui; T: Surge homo qui.
28. 7 exurge/ T: 7 exurge potenter.
- 28–29. 7 illuminabit te Christus/ T: *quia* tunc illuminabit te Christus dominus.
29. þou þat/ L: þat þou.
30. with glemes of his grace/ C *omits*.
33. bitidip when/ SLT: bytydeth þat; D: falliþ þat.
33. any good/ T: any good deed.
34. taken/ L: to take.
37. eyȝen/ L *omits*.
37. loþely/ D: ferful.
37. he makip hem to seme/ SL: he maketh þe to seen.

p. 44

1. þee loþiþ þin owne lijf/ MS: þee loþiþ wiþ þin owne lijf, *and so S and D; corrected from L*; T: þou arte þe moste lothe creature *within* þin awne wille þat euer was formed on moolde.
1. lijf/ D: self.
1. 7 stilly... I say/ L: and styлле þi conciens to þe on thus manere as I sey.
2. foule/ TD *add*: synnes.
3. serued/ T *omits*.
- 3–4. to be dampned to peyne of helle/ C: euerlastinge dampnacioun.
4. so/ *supplied from S, and supported by L, T and D*.
6. so longe tyme/ SLTD: of so longe tyme.
7. þou/ SLTD: þey.
7. is sette/ SL: setteth.

8. hym/ L: vp.
8. þe fronte/ T: þi fronte.
11. neuer so myche... haþ synned/ MS: he þat neuer so myche neuer so ofte haþ synned; *corrected from S*; L: neuer so mykyll haue synned; T: If all it so be, he says, þat þe synne of þe synneful man, be it neuer so mekille ne ȝit þerto neuer so often doon; D: þouȝ þe synne be neuere so myche ne þe symnere neuere so ofte haue symed.
11. he/ *all MSS. omit.*
12. forȝete/ S: forȝeue; T: forȝete 7 forȝyffe.
14. forsoþe/ L: certys.
14. he is/ L *omits.*
14. to do mercy/ C: to forȝiue synne; D: to do merci 7 to forȝiue syme.
- 14–15. it to aske/ CD: to aske forȝiuenesse.
16. of his mercy to þee/ L *omits.*
17. Denys/ LT: Dionyse.
17. suche/ MS: whiche; *corrected from S, and supported by L and T*; D *omits.*
17. it was/ TCD: þer was.
19. 7 made hym cristen man/ C: 7 cristenyd him.
20. þis man/ L *omits.*
22. wickid/ C: vnfeipful.
25. wrappe/ SL: wrecche; C: veniance.
25. Aftir þat/ MS: Aftir þis þat, *and so S*; T: aftir as þat; *corrected from L, and supported by D.*
26. 7 al on lowe brennande/ D: 7 al brennyng of fier.
27. hem/ SL: hem two.
29. toward/ L: with.
30. And, angrid as he was/ MS: As angrid as he was; *corrected from S, and supported by L, T and D*; C: 7 as he was þus mevyd.
30. he lokyd hym bisyde/ C *omits.*
32. to hym/ C: to Carpo.
32. myldely/ LD: mekely; C *omits.*
33. 7 wrap/ SL: 7 wreche; D: 7 art wrappid.
34. Þou settist/ C: Whi settist þou.
35. synnes/ C: loue.
35. haue here/ C: take.
36. ȝit/ SLTD *omit.*
37. so loue... my herte (p. 45/1)/ C *omits.*

p. 45

1. for peyne/ MS: þat for peyne, *and so SLTD*; C: noþer schame ne peyne schuld lett me.
1. I/ L *omits.*
2. he/ L *omits.*
3. hertily/ L: specyally.
- 3–4. Crist... waried/ S *omits.*
4. waried/ D: cursid.
5. efte keuered þei were/ L: bothe were efte turnyd to crystendome and leuyd 7 endyde in goddys seruice.
7. trespassyde/ S: sunned; L: done.
9. mysdon/ L: done; D: trespassid.
10. wiþ herte I loue hem noȝt/ T: nor in my wille surely I loue þeme nought.
11. oon/ L *omits*; T: on one maner.
11. 7 anoper/ L: and vnnethe.
12. owne soule... or oper siche (p. 46/4)/ D *omits through loss of a number of folios*

after what is now page 70. On page 71, however, D does contain the quotation from St. Paul: Velle autem..., as well as the English equivalent (See p. 45/34–36).

13. Os/ T: Omnis homo.
14. And, Lord, bi þe is seyde/ MS: And Lord bi þis he seyde; *corrected from S*; LC: And also Dauid seythe; T: And also þus gates he efte sayde.
15. slee/ SLC: lese; T: spille 7 slee.
17. þee/ L *omits*.
19. of ouzt þat he doth... þe mede/ *supplied from S, and supported by L and T*; C has completely different text here; D not running.
20. wole/ S: wul gurne; L: wolle desyre.
23. þou schalt hym pleyne/ S: þou schal not hym pleyne; T: þou salt hym somewhat complayne.
24. not/ MS *omits, and so S and T*; *supplied from L*.
25. if/ L *omits*.
25. with/ L: to.
27. wrecchid appetit of my fleissch/ L: wrechyndes of my flesche.
28. lowe/ L: louen.
28. it/ SLT *omit*.
29. 3erne 7 wille/ L: desyre.
30. God/ L *omits*.
30. hem/ L: hym.
- 30–31. And euer... loue hem/ S: Tyl I mowe loue hem; L: And euer tyll I dy louen hem; T: And also euer more after als longe tyme as þat wee sall lyfe in þis wricchid exile looue þeme.
31. wol/ L *omits*.
31. þat(3)/ L *omits*.
33. þou3/ MS: þat; *corrected from S*; L: than; T: if.
34. siþ I wil... to loue/ T: seen þat I lette þeme not for to lyffe.
35. habeo/ T *adds*: nisi ex deo.
35. in/ L *omits*.
36. ne/ S: no; LT *omit*.
37. in me/ L: in my wylle.
37. þou3/ L: than.
38. þat/ L *omits*.
40. 7 stiryng/ MS: of stiryng, *and so T*; *corrected from S, and supported by L*.
40. þis worche... synne/ MS: but þis worche I noȝt but do synne; *omission of but, which is shared by SLT, improves the sense*; SLT *read*: but doth sunne.

p. 46

1. One/ T: On þinge.
3. When þat/ SL: When þenne.
4. wycked/ MS: siche; *corrected from S, and supported by L and T*.
- 4–5. þat beþ aȝeyn goodnes/ D *resumes here*.
6. in troupe of/ T: in stedfaste þought of.
- 7–8. þou3 þei hem felen... wiþinne/ T *omits*.
7. ne/ L: they.
- 8–9. Suche fleischly stirynges... he pleynd hym/ L: Off suche fleschely steryngis... hym pleyneþe; T: And ȝit saynt Paule þe holy apostole with suylke flecchely stirynges somewhat he was taried 7 tribuled, if all þat he hadd so mekile grace of god, ȝit he playned hym, sayand þus.
10. legi/ S: lege.
10. interioem/ L: intellectorem.
11. meis/ T: carnis.

12. peccati/ L: peccanti.
12. meis/ T *adds*: die ac nocte.
12. likyng/ L: a kyng.
13. my lymes/ T: þe lymes of my flecche.
14. skilful/ L *omits*.
17. lawe/ L *omits*.
17. is kepyng of/ S: he callet þe kepyng of; L: he callethe kepyng of; D: is clepid his wille, þat is to do his bidding.
18. synned/ L: done.
19. if we may not fully/ D *omits*.
19. fully/ SL *add*: wyth herte.
21. to done/ SL: to sayn.
- 22–23. are dette... þat we haue/ MS *omits*, and so D; *supplied from S, and supported by L and T*.
24. of oureself/ T: of oure awne frelte.
25. haue/ S *omits*.
25. dettours/ L: doughters.
26. of/ D *omits*.
- 27/29. penyes/ D: monei.
- 27/29. if/ L *omits*.
28. in as moche/ S: as muche; D: so myche.
30. as/ L: a.
31. God/ L *omits*.
32. seruyse/ L *adds*: thy v wyttes, thy lymys and worldys goodis.
32. worschipe/ L: honoure.
33. loue/ L: thanke; T: looue hym 7 to þanke hym.
33. of grace/ S: or grace; L: and of is grace; T: 7 also of his grace.
- 33–34. 7 operwhat þat he þee 3yueþ/ L: of all that he þe yeueþe; T *omits*; D: 7 opere þing þat he 3iueþ þee.
35. goode/ D: profijt.
36. if þou wast hem/ L: yf þou wast and spende yn foly.
- 37–39. þere þou fallest... 7 gilty to hym/ L: þan fallest þou as yn dette agayne hym and gilty.
38. at þi wille in foly/ T *omits*.
38. in foly/ S: 7 folyly.

p. 47

1. be/ L *omits*.
- 2–7. þat 3yueþ vs... he wil vs for3yue/ L *omits*.
3. þat he ne it seep/ MS: þat ne he it seep; T: but if so be þat he it sees.
4. And ouer alle þingis.../ *This sentence is quite corrupt in T*.
4. 3it/ TD *omit*.
5. deboner/ D: buxom.
6. mystaken vs/ S: mystaken; D: trespassid.
- 6–7. if we wol birewen oure synnes/ T: if it so be þan þat wee, vnkynde wricches of Adam blode, will be repentaunte for many wicked synnes.
- 8–9. þat we yuel wrou3t/ S: þat we mys wrou3ten; L: that euyr dyde we ille.
9. It/ T: holy scripture.
10. preye/ L: as we preyn.
11. synned/ L: mysdon.
12. parte/ S: folde.
12. good forward/ L: *with* good forward.
13. for þin/ L: foryeffenes of thyne; T: for forgifnes of þin synnes.

- 15–27. Ffor, as seynt Austyn seip... for synne one/ D *omits*.
 15. Austyn/ L: Anastyn.
 17. myn angre/ C: my wrapþe or synne.
 17. myself (1)/ L *adds*: and my wycked herte.
 17–18. on hym/ L: of them that myssayethe me or mysdothe me; T: on þeme þe wilke schewed vnto me wurdes of myn meuyng 7 stirrynge.
 19. vnthryuand/ SL: vnwurþi.
 19. wrecche/ *supplied from S, and so L, T and C*.
 20. vndir his fete/ L: vnder the wrechys fete.
 20. 7 lete hym defoule hym/ MS: 7 bete hym defouled hym; *corrected from S, and supported by L and C. T's version agrees with W and is consequently ambiguous as well*.
 21. wyten/ *supplied from S, and so L; T: blame*.
 21. Witerly þe champioun/ MS: Witerly noȝt þe champioun, *and so T; S and L agree in omitting noȝt, which is undoubtedly correct, as appears from what follows below*.
 22. þat/ S *omits*.
 23–24. but if he hymself... defouled/ C: but if it wilfulli concente þerto.
 25. his kynde/ L *adds*: and thynke ynwardly on alle the peynys and on his mekenesse.
 26. þat whiles/ L: than.
 26. 7 þat/ S: 7 zet.
 29. vyle synne/ SL: fylþe of summe.
 32. temptid... þou be not/ S *omits*.
 33. vs techiþ/ *followed in L by: Omne gaudium existimate cum in varijs temptationibus incideritis; D: fratres, omne gaudium existimate et cetera*.
 34. haue/ TD: sulde haue.
 35. preued/ L: puryde; T: purydd 7 fynedd.
 35–36. in hard bataile/ CD: by hard strokis in bataile.
 36. man/ C: eche man; D: ech trewe cristen man.
 37. so is þe man more strengþed(p. 48/1)/ SL: so þe mon more strengeth.

p. 48

2. of alle vertues/ L: of alle thyngis vertu.
 3. 7 by harde 7 stronge/ S: 7 þat ben harde 7 stronge; L: harde and stronge; T: so þan þat he *with* þo may be bothe harde 7 stronge; C *omits*; D: 7 þat wiþ hard 7 strong.
 4. depe/ C: fast.
 4. erþe/ L: ground.
 5. þries or foure sipes/ CD: oft.
 6. noȝt/ T *omits*.
 6. wel synk/ SLTCD: wyle sonken.
 7. wiþ þe mal on euery syde/ S: wyth þe yuel on erþe syde.
 8. he smitiþ it euen down... heued/ MS: it *crossed out as well as underdotted*; T: *omits* it; D: he smytiþ þe stake euene down on þe heed.
 9–10. wiþ vs when/ L: whan *with* vs.
 10. a man haþ a vertu/ CD: we haue or be able to haue ony vertu.
 12. for to make/ L *omits*; CD: for to plante 7 stabil.
 13. to þe ward/ L: to þe; D: toward þee.
 15. he þee wol hem sende/ L: he sendythe hem.
 15. sende/ SL: zeue.
 16. if þei come/ T: if þat þei vnto hym come; C *omits*.
 16–17. 7 so þee strengþe... grace/ CD: 7 zeue þe grace.
 18. þoruȝ/ L *omits*.
 18–19. þat þou hast... synne/ L *omits*.
 20. only/ L: holy; T: fully 7 saddely.
 21. þin hope is in hym/ T: þou hopes in hym.

22. aʒeynstonde alle fondyngis... as þei semen (p. 49/12)/ *D omits, owing to loss of a number of folios after what is now p. 78.*
23. lete/ LT: holde.
24. mekenes/ L *adds*: and lownes of þisylffe.
25. synnes/ T: dedes agayns þe wille of god.
- 26–28. Ffor when man... bodily penaunce/ T *omits*.
26. when man lokip his filþe/ L: whan men loken redyly to here foule fylthe.
- 27–28. it stireþ hym to mekenes/ L: it sterythe hym sylffe for to meken.
29. to lepe/ L: to falle; T *omits*.
31. into pride/ SL *omit*; T: on heght for drede of sodenne doune fallynge.
32. þou(1)/ T *omits*.
32. mayst/ L *omits*.
34. þen wel/ SL: nowe; T: now weel.
35. bitideþ/ L: fallethe.
36. more/ SL: þe more; T: mekile more.
- 36–37. As doiþ... þat seeþ/ L: For than the enuyous fende of helle fondethe hym and seythe.
37. yuel/ L: synne.
38. eggip/ C: meuiþ.

p. 49

1. þat aftir may make/ L: and after may make; C: þat he may aftir make.
3. wyse/ L *adds*: 7 bene folys.
3. þat folewen werkis/ S: þat folewen in werkes; L: þat proueþe welle aftir in werkis that þei done; T: þat feloughe hym in his werkes and also in his manifold whiles, þe wilke maner of doynge þai do.
4. he stireþ/ L: þat he sterythe; T: in þe wilke he stirres.
- 5–6. betyng of synnes... seme goode/ L *omits*.
6. but/ T *omits*.
8. enfeblischip/ T: es enfebelyd.
- 9–10. þe traytour liþeþ/ *followed by long expansion in L (f. 39^v/a–b). The reader, who is here addressed as 'syr', is blamed for staying up late at night, so that he is unable to attend matins and to observe the rule properly.*
10. Forþi nedeful it is/ L: Thou shalt vndyrstonde that it is nedefull.
10. louers/ S: lyuers.
11. wiþ wille/ L *adds*: and with good counsell of hem þat hem proued in gostly lyff be longe tyme that fondyngis knowen.
11. and so, as þei seme goode/ L: and as here werkys semyn.
- 12–13. And þis is þe counseil/ D *resumes here*.
16. Also þe grete clerk seiþ/ S: For also sayth þe grete clerke; L: Ffor, as seyþe a gret clerke; T: as spekes þerof vnto vs a clerke; C: as gret clerkis seyne.
17. I/ *supplied from S, and so L, T and D.*
18. noþing/ L *omits*.
19. þe persone/ CD: godis persone.
- 20–22. 7 skilful þen is it honour... it be skilful/ C: þan it is skylful þat al men serufe him honorabli.
23. loueþ/ L: that louythe; T: it loues.
25. Ffor as þe wyse clerk seiþ/ C: Þerfor it is writyn; D: For as it is writen.
- 27–28. so þat he may... strengþe/ L *omits*.
28. hyse werkes/ *supplied from S, and so D*; T: hym.
- 29–30. werrip aʒeyns vs/ T: debates agayns vs; C: ouercomiþ vs; D: fiȝtiþ aʒens vs.
30. wrenchis 7 wyles/ L: thouȝtes, werkes and wylles.
30. And moo/ L: of mo; T: and also many moo.
31. ouer/ S: oþer.

33. for ȝif we hym wythstonde/ *supplied from S, and supported by L, T and D.*
34. fro vs/ L: agayne vs; T: awaye from vs.
34. as we do þe deēþ/ L: as he wolde fle from dethe.
34. And þat þis be soōþ/ L *omits*.
35. a vobis/ T: procul a uobis.

p. 50

2. bettir is wisdam... for to wexe (p. 51/30)/ L *omits*.
4. Quicquid boni/ T: Quicquid enim boni.
5. gesseris/ T: feceris.
5. virtus enim/ T: nam virtus.
5. pro vicio est/ T: pro vicio est tenenda (?).
7. it is vice/ CD *add*: for an vndescrete vertu is vice as he seiþ.
- 9–10. Þat werk... wiþ skil/ CD: ech mans werke is his offerynge, be it gode or euēl. Therfor þat werke þat is vnresonable is vnable to be offrid to god.
12. 7/ MS *omits, and so S; supplied from T; L not running*.
12. also/ MS: as, *and so D; corrected from T; S: also*.
- 12–13. 7 also in þat sauour likyng to haue/ S: 7 also in þing sauour lykyng to haue.
13. þe goodis/ S: þe goode; T: gode dedes; D: good werkis.
14. as/ D *omits*.
14. skilfully/ D *omits*.
14. if/ S *omits*.
15. he/ T: þe flecche.
16. in/ MS *omits, and so S; L not running; supplied from T, and supported by D*.
16. he/ MS *omits, and so S; L not running; supplied from T, and supported by D*.
16. keuer/ T: it nouȝt couer; D: it neuere kyure.
17. Lo now/ T: looke aboute þe her and see.
19. Qui/ T: Qui *enim*.
20. huiusmodi/ SD: huius.
20. sic agit/ T: opera sic agit.
21. abstulit/ T: abstulit eciām.
22. spiritui/ T: spiritui suo.
22. honorem/ T *adds*: diabolo confusionem.
22. et/ MS *omits, and so S; supplied from T, and supported by D*.
23. bonorum/ T: peccatorum; S *adds*: in deum.
23. vnwysely/ S: wysely; T: vnskillfully; C: vndiscretly.
24. werkis/ CD: penance.
25. stelip/ C: takip away; D: stelip awei.
26. broþer/ T: brother or neghtbour; C: neȝebore.
- 26–27. louyng 7 honour/ C: worschip; D: worschip 7 honour.
27. tofore God/ S: byfore god; T *omits*.
28. þat he for his vnwitt... God/ CD: þat þorouȝ his foly bene vndon of him or of any oþer by ensample of him.
- 29–30. for he brekiþ... Goddis temple/ C: seþe himsilf þat schuld be þe temple of god is defouliþ 7 robbid of al godnes; D: siþ he defouliþ 7 robbiþ himself of alle good dedis, þat schulde be þe hooli temple of god.
31. pedibus/ T: pede.
31. offendit/ T *adds*: ipse sepissime.
32. swiþe/ ST: ouereswyþe.
32. feet/ T: fote.
33. dedis/ S: werkes.
35. And þouȝ peril be/ T: And also grete perill falles oftetyne 7 comonly.
35. rennyng/ S: renguyng.

36. clymbip/ S: clynbeth.

p. 51

1. þe lijf... religious/ T: þe lyfe of gode deuocioun 7 of religiosite.
2. were/ S *omits*.
2. toward/ D: vpward to.
3. warly/ T: warly and wysely; D: wiseli.
- 4-5. to lere to clymbe/ C *omits*.
5. ete/ S: enten.
6. to come... fel fro/ C *omits*.
6. steire/ D: degree.
7. neuer þerto wynne/ D: neuere come þerto.
8. non/ T: nam.
8. volando/ S: ualendo.
- 10-11. but wiþ clymbyng... wiþ fle yng/ T *omits*.
10. As/ MS: And; *corrected from S, and supported by D*.
12. warly/ D: wiseli.
- 12-13. lettip hym to flee/ S: letteth hym 7 is not hys kynde as foul for to fle.
- 13-14. on þe laddir/ S: of þe leddre.
- 14-15. þe ladder eende/ TD: þe ende of þe ledder.
- 15-16. aftir þat/ T: on þat ilke degre as.
18. to þat/ S: to þe þat; T: vnto all þoose þat; D: to hem þat.
19. þoruȝ reule... parfit/ T: þoro þo bonde of professione vnto god þorough þe reule of hie 7 parfite lyffynge.
19. hem(2)/ *supplied from S, and supported by T and D*.
21. compasand/ D: bisi.
21. þat/ D *omits*.
22. hem(1)/ D *omits*.
22. fro þe hyȝe to þe lowe/ S: fro hye to lowe; T: fro þe heght into loughnes.
25. Ȝit ofte it fallip... þei fallen into (p. 52/30)/ D *omits, owing to loss of a number of folios after what is now page 86*.
25. ofte/ T: some tyme.
25. or penaunce/ T: of penaunce.
28. þat ȝoure fleisch be chastised wiþ fastyng/ S: þat so ȝour fastyng chastyse þe flesche.
29. so þat þat þing/ S: so þat þing.
- 30-31. Þer is no hope of hele/ L *resumes here*.
33. Þouȝ/ L *omits*; T: And þus.
33. yueles/ SLT: peryles.
33. vnskilful/ C: vndescrete.
33. schortly/ L: and þerfor schortly.
33. sixe/ T: sex þinges profitabull.
34. wole I/ C: I porpos.
34. is/ L *omits*.
34. þei do/ L *omits*.
35. whiche/ S *omits*.
35. is/ L *omits*.
37. þe vnriȝtful/ S: þe vnskilful; L: the vnskilfull fole; T: þe vnskilfull man; C: vndescrete men.
38. bfore þe liȝt of wysdam/ L: before lyght that is *without* lyght of wysdome.

p. 52

1. þer/ S *omits*; T: also þat.
3. What is þe olde man/ T *omits*.

- 3-4. is þat is geten/ L: þat is getyn; T: es geten.
 5. liynge in synne/ L *adds*: and lykyng yñ synne.
 6. nayled/ SL *add*: 7 peyned.
 6. þe lymes/ L: the wyttes 7 þe lymys.
 8. þat is synne... be slayn/ T *omits*.
 8. in hem/ MS: And þen; *corrected from S, and supported by L; T omits; D not running*.
 10. slee þi synne/ *preceded in L by*: sle thy lemys that ben on the erthe.
 10. penaunce/ L *adds*: and sorowe.
 11-12. þis newe man... newe bicomen/ L: I vndirstonde that is become new; T: þat es vndirstande a þinge newly becomon.
 12. wrougte/ L: that he dothe.
 14. worche/ S: werkes; L: good werkes; T: suylke werkes.
 15. noȝt do/ L: nomore do.
 15. 7 his likyng/ L: so hys lykyng.
 15. bicomen al dulle/ L: begynnythe to kele and wexethe all dulle.
 16. þei/ S *omits*; T: some men.
 17. 7 lettīþ/ L *omits*.
 17. þen forþer/ L: than helpethe; T: þan it in ought forthers.
 18. it is to do as/ T: me þinke it godely 7 behouely to do as.
 19. as it tellīþ/ L: as telleþe.
 20. þat took/ T: þai toke hym.
 20. Saules armure þe kyng/ S: Saul armuur þe kyng; L: Saules armure. The kyng whan...; T: þe armour of kyng Saule.
 21. ȝif/ L: wheþer.
 22. sawȝ/ C: perseyued.
 22-24. þat þei were... so kene/ C: þat it were nat for him, but rather wold lett him.
 25. geaunt/ L: tyraunt.
 26. þre stones/ C: fyue stones.
 27. as wiþ/ L *omits*.
 28. 7 with oþer to þese lyke/ L: 7 oþer penaunce sufferynge; T: 7 many other gode dedes doyinge.
 29. wrouȝt/ L *adds*: 7 wysely.
 29. beþ/ S *omits*.
 30-31. ire 7 waxen impacient/ D *resumes here*.
 30-31. 7 waxen impacient/ L *omits*.
 31. þoruȝ þat þei wende... aboue/ L: thorouȝ that they wenden and ben abouen; T: þorough þat maner of doynge þei weene to haue looue fro abouen.
 32. so/ *supplied from S, and supported by L, T and D*.
 33. Bone/ S: Boni.
 34. refrenanda/ L: refrenandum.
 34. 7 regenda est/ MS *omits, and so D; supplied from S, and so L; T: et maxime est regenda*.
 34. maxime in incipiente/ MS *omits in, and so S and D; supplied from L; T: in homine incipiente*.
 36. þerwiþ and brynge hym/ T *omits*.
 37. þat it schal be/ LD: that is it shal be; T: so þat it sall alwaye be.
 37. skil/ *followed in L by*: þat good turne ynto euylle.

p. 53

1. ne (twice)/ L *omits*.
- 1-2. and namely... lijf/ C: 7 algatis at þe begynning.
2. haue/ SL *omit*.
4. ffrenum/ T *adds*: enim.

5. nobis/ L: vobis.
6. make/ L: take.
6. to bowe/ SL: bowe; D: for to be buxom.
8. foly/ D: yuel.
8. haue/ L *omits*.
8. Lord/ L *adds*: so plentyuous.
8. 7 3it/ L *omits*.
- 9–10. 7 oþer suche werkis/ S: 7 oþer suche penaunce of werkes.
11. serue/ L *adds*: so þat they may not serue hym as þei shulde and auzt.
12. no chynche so hard/ L: no man chynche ne so harde.
12. he/ L *omits*.
13. it/ S *omits*.
13. serue/ L *adds*: wyll so þat he myght his iorney performe.
14. deme/ L: forsake.
14. worpi/ STD: goode.
16. eum/ T *omits*.
16. auro/ D: aura.
17. suche/ LTCD: siche one.
18. in goode þewes/ L: in good lyf and in good werkis; T: in alle gode vertues; D: in good maneris.
- 18–19. 7 birlle hym bawme/ LD: 7 3effe hym drynke baume; T: and birlle hym bawme vnto his drynke; C: 7 3eue him bawme to drynke.
- 19–20. Þat is... drynk bawme/ L *omits*.
20. schame/ L: leuen.
20. to take/ STD: to take of.
- 21–22. his seruyse... to vpholde/ MS: to his seruyse 7 his worschipe to be vpholde; *corrected from S, and supported by T and D*; L: in his seruice and in his honoure to don and vp to holden.
22. sene/ *supplied from S, and so all other MSS.*
22. deueles childre/ L: þat seruen þe deuyll bothe nyght and day.
25. be more parfyt/ L: stryuen and more parfite ben.
25. Crist/ L *adds*: be whom is wretten in the gospell of S. Luke.
26. omnis/ L: homo.
26. sit/ L *omits*.
27. eius/ T *adds*: est.
27. he/ CD: eche man.
27. þat is/ CD: 3iue he schal be.
28. it is/ L: is; T: it was.
29. 7 in mesure/ L *omits*.
30. þei trowe/ L: the tweyne; T: *omits* þei.
30. þat þei may/ L: þat may.
31. þoru3 kynde/ T: peraenture in þe wille of god.
- 31–32. schal be demed... mansleer/ C: is worpi iewis.
32. to juesse/ L *omits*.
32. manslauter/ L: þat mannes dethe.
33. enyntiseþ/ MS: þat enyntiseþ, and so S; *corrected from T, and supported by D*; L: so fordothe.

p. 54

1. sore/ S *omits*.
3. made/ L: steryde.
3. 7 goode wille/ L *omits*.

4. On a maner... / *This passage, up to l. 8 (as doiþ þe leche), is quite corrupt both in L and in T.*
4. anoþer maner/ D: in anoþer maner.
6. as ende... to desire/ S omits.
7. to þe ende/ S: wythouten ende.
8. þat men ʒerne hem fore/ L: þat men yernyn and trauelyn.
- 8–14. as doiþ þe leche... þe woundes hele/ D omits.
9. þe(2)/ *supplied from S, and so L and T.*
10. to hele/ L omits.
10. Al þat/ L: In all þat.
10. temperyng/ S adds: of dryng; L adds: of drynkys.
11. alle þese/ MS: 7 makynge of alle þese; *corrected from S, and supported by L and T.*
12. temperyng/ SL: tempreth.
14. beste/ L: wele and feyre.
- 15–16. as ende/ MS: al ende, *and so D; corrected from L; S: als so ende; T: all on brode sonde and sparpyll.*
17. þolyng/ D: doinge.
17. þoo/ L omits.
18. or lomes/ D omits.
18. þe ende/ L adds: to kepe the from syn and not to fordo thysylffe or endynge come.
18. Non est/ T: Non enim est.
19. set adhibentur/ T: sed nobis adibentur.
19. necessaria ad finem/ T: nobis necessaria vsque ad finem nostrum.
20. rewme/ D: kyngdom.
21. to þe rewme as/ D omits.
21. welden in/ L: do; T: weende vnto; D: waxe proud in.
23. to chastyse... þe ende/ *supplied from S, and supported by L, T and D.*
24. Poule/ SL omit.
24. redigo/ T: ego redigo.
25. fleisch/ D: bodi.
- 25–26. 7 lette þis ende/ L: and lete hym of good ende; T: and so gates lette his ende to be.
- 28–29. loue of God/ L adds: that he to hym come at his ende. *This is followed in L by a fairly long addition, dealing with the seventh folly: 'lachesnesse'. (f. 41^v/a–b).*
29. biddynge/ SLTD: forbedynge.
29. somme/ L adds: vnworthy to wyrche and for mysyndyrstondynge.
30. carnis/ T: carnis uestre.
30. si/ LD omit.
30. carnem/ T: carnem uestram; D omits.
31. moriemini/ T adds: in peccatis uestris.
31. folewe ʒee/ L omits; D: fulfille ʒe.
33. seynt Bernard/ *St. Bernard is not quoted in C.*
36. Me hungreþ... aftir drynk/ D: I am hungri 7 þristi, I coueite aftir mete 7 drinke myn hungur 7 þrist to ceesse.
38. folwe/ D: fulfille.
38. withouten folewyng þerof... ne wax wilde (p. 55/20)/ D omits, *owing to loss of a number of folios after what is now page 94. D breaks off in the middle of the word 'withouten'.*
38. withouten folewyng þerof (p. 55/1)/ L: without thes thyngis that my flesche yernythe.

p. 55

- 2–3. þat is nedeful/ L: in that is nedefull; T: þat þe wilke es nedefull.
5. but ʒyue... wantiþ/ L: but for to yeuen yt that it wantethe; T: bot all onely fore pure nede þat it wantes.

6. þat kynde byndiþ þee to/ L: that kynde bedythe hym do.
8. þe fleisch/ SL: þi flesche; T: zoure flecche.
9. it/ L *omits*.
10. passiþ forþe 7/ L *omits*.
11. to do vs vndirstonde/ L: to make the to vndyrstonde; T: for to make vs at vndir-
stande.
11. þat it is forboden vs/ L: that þou schalt not yeue hym his desyryngis that he wold
haue.
12. It is leefful/ S: Hyt is lefsum; L: But skylfully it is; T: It es nedefull.
12. to þe fleisch/ S: of þe flesche.
13. carni/ T: carni nostre.
14. carnem/ T: carnem nostram.
14. debemus/ L *omits*.
- 14–15. but we schul... fleisch/ L *omits*.
15. þat is/ L: but.
16. þat it nedip to sustenaunce/ S: þat is nede to hys sustinaunce; L: that is nede therto;
T: þat ilke þinge þat it has nede ought of to haue vnto þe sustenaunce of it.
18. Seruo/ L: Serue.
18. panis/ T: panis vero.
- 18–19. ne deficiat/ L: neficat.
19. virga/ T: et uirga.
19. ne violescat/ S: ne sascunet(?); L: ne solestat(?).
19. ydil/ T: eueile.
20. þat he ne folye... wilde/ S: þat he in foly wylde; L: he in foly wylde nougt; T: þat
he waxe nougt wylde.
21. Þe seuent preyer/ D *resumes here*.
21. malo/ LT *add*: Amen.
22. word/ D: world.
22. þee/ L *adds*: and alle thy brederyn and þi sistren.
23. peyne/ D *adds*: in þat opere.
- 23–24. In his preyer... purgatorie/ L: that is to mene alle crysten folke and soules yn pur-
gatory; C: In þis askyng þou schat aske mercy 7 grace for al þat bene alyue or in
purgatorie; D: In þis askyng we schulen aske of god merci 7 grace for alle hem þat
ben on lyue here on þe(?) earth (*last four words in later hand?*)
24. for his mersy... peynes/ C: for his holy name haue mercy on hem; D: for his hooli
name haue merci on hem 7 delyuere hem out of her peynes.
24. mersy/ L *omits*.
25. 7 þe myseses/ L: and þe myschyf; C: *omits*; D: 7 disesis.
26. world/ CD: lijfe.
26. vndirstonde/ L: thanne behouythe þe vndyrstond.
26. of man/ MS: of men; *all other MSS. have the singular*.
27. vndirstonde/ CD: know.
27. so wel/ LCD *omit*.
28. vndir/ L: yn.
29. hadde seen/ CD: saw.
30. hole men/ LT *add*: before.
31. þen wolde he knowe þat he were/ T: þou þan wild grathely kenne 7 vndirstande
þat þou were.
32. mesel/ S: a meseyse; LD: a mesyll; T: in mekile mysease.
- 33–34. his fleisch... seeknesse/ C: noþer sekenesse ne feblennesse had any tyme ben in his
flesche; D: his fleisch hadde *ben* cleene fro al manere corrupcioun, for neiþer sijke-
nesse ne feblennesse hadde any tyme be þerinne.
33. of/ SLD *omit*.

34. and ȝit... dered/ T: and also morouer vnto þat hym thurte neuer haue dredd þe
hour of dethe.
34. dered/ L: greuyd.
35. alle/ S: of; L *omits*.
36. taken ouermyche... schulde haue/ S *omits*.

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1. þis/ T *omits*.
3. his witt/ D: þe gostli wittis.
5. In/ L *omits*.
7. his creatour/ C: þe blissid trynite.
9. sorewfully/ L: carefully; C: foule; D: sorefully 7 foule.
10–12. And ȝit ouer alle oþer... þoruȝ pride/ *this passage is quite corrupt in T; C: Bot now no
man wipout special revelacioun knowiþ þat he haþ charite, for al þe workis þat a
man dop may be done for pride.*
13–15. Now God... Amen/ S: Nowe god for hys mercy graunte vs þis drede. Amen.; L:
Now god for hys mercy thorowe besechyng of his moder Mary and alle his seyntis yeue
vs thys drede here and affter oure dethe graunte vs yn his blys *with* hym for to dwelle
euer without ende. Amen. Nemo sit *vtum* amore vel odio sit dignus, set *omnia in
futurum* seruatur incerta.; T: And þefore now suete Ihesu, almyghty god in trinite,
for his mekile mersy and his endelis godenes graunte vnto vs þat ilke drede or þat
wee hense sall departe. Amen.; C: And seþ Iobe, þat was so holy, had dred in al his
werkis, what schul we synful wrechis do, but prey god, in whome is al godenes,
wipout whome no man haþ grace. He graunt vs for his holy name grace to drede
him 7 to loue him *parfijtly* into oure last ende. Amen.; D: *Perfor* now god for his
merci, in whom is al goodnesse, wipout whom no man haþ grace, he graunte vs for
his hooli grace so for to drede him 7 loue him *parfitli* þat we moun lyue 7 ende in
parfijt charite. Amen.

Notes to the Text

3.10–11 al gif þei kun rede...hem wantiþ:

Cf. *The Myroure of oure Ladye*, E.E.T.S., E.S., 19, p. 2: 'many of you, though ye can synge and rede, yet ye can not se what the meanyng the of ys'.

3.25–4.30 Þis preier ouerstigeþ alle oþer...tauhte his disciplis:

This is from St. Edmund's *Mirror*, ed. Horstmann, *Yorkshire Writers*, i, p. 232.

3.26–27 In dignite...it made:

The divine origin of the Pater Noster has always been looked upon as the main reason for its importance. See, for example, the *Allegoriae in Novum Testamentum*, Lib. II, cap. II, P.L., CLXXV, 773. The *Allegoriae in Novum Testamentum* are now generally ascribed to Richard of St. Victor. See J. Chatillon, "Le Contenu, l'Authenticité et la Date du *Liber Exceptionum* et des *Sermones Centum* de Richard de Saint-Victor", *Revue du Moyen Age Latin*, IV (1948), pp. 23–51 and 343–366. See also Innocent III, *De Sacro Altaris Mystério*, Lib. V, cap. XVI, P.L., CCXVII, 897.

4.2 it biloukeþ al þat we haue nede of to lyf or to soule:

Cf. Innocent III, *De Sacro Altaris Mystério*, loc. cit.; Anon., *Expositio in Orationem Domini-cam*, P.L., CLXXXIV, 812–13.

4.6 þe yuel þat is passid...þat is now:

Cf. the prayer after the Pater Noster in the Mass of the Roman Rite: 'Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris...'

4.27–28 noht as in a myroure:

Cf. I Cor., xiii, 12. (all references are to the Vulgate).

4.31–5.14 But he þat wole preie...þee not peyne:

Cf. *Our Daily Work*, ed. Horstmann, *op. cit.*, i, pp. 141–2.

4.33 Ante orationem prepara animam tuam...:

Cf. Ecclesiasticus, xviii, 23.

5.2 loquar ad dominum meum...:

Genesis, xviii, 27.

5.5 Tu autem cum oraueris...:

Cf. Matthew, vi, 6.

5.23–24 Perdicio tua ex te tantum...:

Cf. Hosea, xiii, 9.

5.26 Þeues techen vs to preie:

Probably a reference to Luke, xxiii, 42.

6.11 Si quis cognouerit plagam cordis sui...:

Cf. III Kings, viii, 38–9.

6.30 Amen dico vobis: quicquid orantes petitis...:

Cf. Mark, xi, 24.

6.33–38 Ne lete not forþi lighly of þi preier...but lettyng on þi side it make.:

Cf. *Contemplations of the dread and love of God*, ed. Horstmann, *op. cit.*, ii, p. 94, where this is attributed to St. Bernard.

6.39–10.30 And þou schalt vndirstonde þat fyue þingis letten preier...greete þingis gretly to ȝerne.:

Cf. *Six things are to wit in prayer*, ed. Horstmann, *op. cit.*, i, pp. 300–5 (see also pp. 142–45 for another version from MS. Arundel 507). However, the arrangement of the present text differs considerably from the two versions printed by Horstmann (see the notes below).

This passage shows many points of similarity with the second treatise in the Durham MS. described above (p. xix), where twelve 'lettynges' are listed. See also John Bromyard, *Summa*

Praedicatorum, vol. 2, p.126, and Isidore, *Sententiarum Libri Tres*, Lib. III, cap. VII, P.L., LXXXIII, 674.

7.6–7 Cum multiplicaueritis orationes vestras....

Cf. Isaiah, I, 15.

7.9–10 Quia manus vestre sanguine plene sunt: Ibid.

7.11–12 for ȝoure handis aren ful of synful werkis, þat þe blood bitokeneþ.:

A more or less similar interpretation of Isaiah, I, 15, occurs in two Lollard works: *The Lanterne of Liȝt*, ed. L. M. Swinburn, E.E.T.S., O.S., 151, p. 51 and in *Remonstrance against Romish Corruptions in the Church* (also known as *Ecclesiae Regimen*), ed. J. Forshall, London, 1851, p. 17.

7.12–13 Iniquitatem si aspexi in corde meo....

Psalms lxxviii, 18.

7.16–17 Ffor seynt Gregori seiþ:

See *Dialogorum Libri IV*, Lib. III, cap. xv, P.L., LXXVII, 256.

7.18 Fforþi seiþ a greet clerk Isodre:

See *Sententiarum Libri Tres*, Lib. III, cap. VII, P.L., LXXXIII, 675. Note that these two quotations from Gregory and Isidore also follow each other in MS. Arundel 507, in a passage preceding *Six things are to wit in prayer*, which is lacking in MS. Thornton. See Horstmann, *op. cit.*, I, pp. 142 and 300.

7.23 Oculi domini super iustos ...

Cf. Psalm xxxiii, 16.

7.28–29 Nescitis quid petatis.:

Matthew, xx, 22 and Mark, x, 38.

7.31 mowe ȝee.. drynk..:

Cf. Matthew, xx, 22–23 and Mark, xx, 38–39.

7.36–8.1 Fforþi askeþ þe wiseman....

Cf. Prov., I, 22.

7.36–8.8 Fforþi askeþ þe wiseman... þen þe sike.:

Cf. *Six things are to wit in prayer*, ed. Horstmann, *op. cit.*, I, p. 301 (see also p. 143).

8.2 Riȝt ofte we preie to God as ȝonge childre....

Cf. Isidore, *Sententiarum Libri Tres*, Lib. III, cap. VII, P.L., LXXXIII, 677.

8.24–26 And bettir it is wiþ seeknes wende to wele.. þan wiþ richees to pyne.:

Cf. *Ancrene Riwe* (all references are to the edition by M. Day, E.E.T.S., O.S., 225), p. 83. 'betere is forte gon sic touward heouene' þen al hol touward helle. 7 to muruhðe mid meseise' þen to wo mid eise'.

8.26–27 Certeyn tokenynge it is. .grauntip hym al his wille:

Cf. Peter Damian, *Epistolarum Libri Octo*, Lib. VIII, Ep. VI, P.L., CXLIV, 474–75. Cf. also *The Profits of Tribulation* (ascribed to Peter of Blois, P.L., CCVII, 989–1006), ed. Horstmann, *op. cit.*, II, p. 400: 'for like as þe lech whan he graunteth to þe sike all þat he desireth, it is a certeyne signe of deth,...'.

8.30–9.6 Fforþi, if þou wolt wite what þou schalt preye...to helpe his children.:

Cf. *Six things are to wit in prayer*, ed. Horstmann, *op. cit.*, I, p. 300 (see also p. 143).

8.31 Que sursum sunt querite....

Cf. Coloss., III, 1–2.

9.1 Querite primum regnum dei....

Cf. Matthew, VI, 33 and Luke, XII, 31.

9.8–13 Fforþi, if it so bitide þat man askeþ erpely goodis...þen to oure wille.:

Cf. *Six things are to wit in prayer*, ed. Horstmann, *op. cit.*, I, p. 301 (see also p. 143).

9.19–20 Populus iste labijs me honorat....

Cf. Isaiah, XXIX, 13, Matthew, XV, 8 and Mark, VII, 6.

9.32 In þe book of Genesis....

Genesis, XV, 11. The comparison of 'vncleue 7 vnnayt þouȝtis in tyme of preier' to the birds that

Abraham drove away may derive from Hildebertus Turonensis, *Sermones*, LXXIX and CXVI, P.L., CLXXI, 674 and 875.

9.37–10.1 *Sacrificio laudis honorificabis me.*:

Cf. Psalm xlix, 23.

10.3 *Oratio est angelis solacium...*:

Source not identified. See *Contemplations of the dread and love of God*, ed. Horstmann, *op. cit.*, ii, p. 93, note 4, where this is attributed to St. Augustine 'in sermone'.

10.7–8 *Qui obturat aurem suam...*:

Cf. Prov., xxi, 13.

10.13 *Relynque proximo tuo nocenti te...*:

Ecclesiasticus, xxviii, 2.

10.16 *Cum stabitis ad orandum...*:

Mark, xi, 25–26.

10.27 *Fforþi seiþ seynt Austyn*:

Source not identified. The Latin text is in *Six things are to wit in prayer*, ed. Horstmann, *op. cit.*, i, p. 302: 'Quod homo ex toto corde confitetur seruat tibi deus, quod [non] vlt cito tibi dare vt discas magna magne desiderare'. (for a variant reading from MS. Arundel 507 see Horstmann, p. 143).

10.30 *Ffor as seiþ seint Jerom*:

Source not identified.

10.36–13.7 *In hope þus vs setteþ oure Lord...vnto þe tyme he þoled deef*:

This is from St. Edmund's *Mirror*, ed. Horstmann, *op. cit.*, i, pp. 229–30.

12.31 *þat we noþing haue of ouself but oonly synne*:

Cf. Richard Rolle's *Form of Living*, ed. Allen, *English Writings of Richard Rolle*, p. 113: 'and thynk þat þou hase noght of þiself bot syn'.

12.36–13.1 *Quid retribuam domino...*:

Psalm cxv, 12–13.

13.18 *In sudore vultus tui...*:

Cf. Genesis, iii, 19.

14.1–2 *Idilnes, glotenye [7] gelous kepynge 7 tendre ouer þe fleisch.*:

'glotenye' is one of the seven deadly sins, 'Idilnes' and 'gelous kepynge...ouer þe fleisch' may be seen as branches of Sloth. See S. Wenzel, "Sloth in Middle English Devotional Literature", *Anglia*, 79 (1961), pp. 299–301.

14.11 *Seint Ambrose seiþ by þe olyfaunt...*:

See *Hexameron Libri Sex*, Lib. vi, cap. v, P.L., xiv, 268–70. This exemplum may be traced back to Pliny's *Naturalis Historia*, Lib. viii, ix–x, ed. A. Ernout, *Pline l'Ancien, Histoire Naturelle*, Livre viii, Paris, 1952, and must have enjoyed great popularity in the Middle Ages. It occurs in Bartholomeus Anglicus, *De Proprietatibus Rerum*, xviii, xlii, in *Les Contes Moralises de Nicole Bozon*, ed. L. T. Smith and P. Meyer, Paris, 1889, no. 71, p. 91. and is referred to several times in Vincent of Beauvais, *Speculi maioris Vincentii Burgundi*, xix, xxxviii ff. See also J. A. Herbert, *Catalogue of Romances*, vol. iii, pp. 120, 138, 145, 148 and 165.

14.19 *þus it fariþ bi many men now vpon erþe...*:

For more or less similar passages see *Middle English Sermons*, ed. W. O. Ross, E.E.T.S., O.S., 209, p. 98 and Sidney Sussex College Cambridge MS. 74, ff. 6^v–7^r.

14.25 *ffortes sunt vt faciant mala...*:

Cf. Jeremiah, iv, 22.

14.34–35 *whanne þe preest to hym any penaunce nemeneþ.*:

We know from the penitentials that penance could be very severe and was frequently of a physical nature. See J. T. McNeill and H. M. Gamer, *Medieval Handbooks of Penance*, New York, 1938, *passim*.

14.39–40 *how fer þei may keste þe stoon...*:

A very popular sport in mediæval times. See *Havelok the Dane*, ed. W. W. Skeat, Oxford, 1902, l. 1023 ff. and note pp. 114–5.

15.4 Fforþi seiþ seynt Jerom...:

Source not identified.

15.7-9 Seynt Jon 7 seynt Jame... we may.:

Cf. Matthew, xx, 22 and Mark, x, 38-39.

15.17 Pelle 7 carne vestisti me.:

Cf. Job, x, 11.

16.3 Seynt Austyn seiþ:

Source not identified. Cf., however, St. Bernard, *Sermones de Diversis*, Sermo xxxiv, P.L., CLXXXIII, 631.

16.11 Proprio filio suo non pepercit...:

Cf. Rom., viii, 32.

16.14 Þerof spekijþ seint Bernard...:

Source not identified.

16.20 Þis witnessijþ seynt Poule...:

1 Cor., xiii, 1-3.

16.27-17.6 Loo, seint Poule rekkeneþ here þe noblest vertues...if charite hym wantijþ:

This comment on 1 Cor., xiii, 1-3, is strongly reminiscent of that found in *The Book of Vices and Virtues*, ed. W. N. Francis, E.E.T.S., O.S., 217, pp. 88-9.

17.10-11 Þe widew, as þe gospel tellijþ,...:

Mark, xii, 42-44 and Luke, xxi, 2-4.

17.13 wiþ Zachee sche gate euenynge in mede...:

Cf. Luke, xix, 8.

17.16-17 Mikil þing semeþ good...a good wille:

Cf. *Our Daily Work*, ed. Horstmann, *op.cit.*, i, p. 320, where this is ascribed to St. Gregory and forms part of the story of bishop Fortunatus, which follows in the present text. Cf. Richard of St. Victor, *Benjamin Minor*, P.L., CXCvi, 46: 'Quidquid homo agat, bonum esse non potest, nisi ex bona voluntate procedat' (quoted by Miss Allen, *English Writings of Richard Rolle*, note p.161). Cf. also St. Augustine, *Enarratio in Psalmum XXXI*, P.L., xxxvi, 259: 'Bonum enim opus intentio facit...'

17.19-33 seynt Gregori tellijþ bi an hooly bischop...more þen þe bischop:

Cf. *Our Daily Work*, ed. Horstmann, *op.cit.*, i, pp. 319-20 (see also p.141). This exemplum derives from St. Gregory, *Dialogorum Libri IV*, Lib. I, cap. x, P.L., LXXvii, 201-4. It is also found in *The Rule of Chrodegang*, ed. A. S. Napier, E.E.T.S., O.S., 150, p. 98 (in the English translation on p. 99 Fortunatus appears as Bonifatius); in *An Alphabet of Tales*, ed. M. M. Banks, E.E.T.S., O.S., 127, p. 271 and in the *Legenda Aurea*, ed. Th. Graesse, Bratislava, 1890, p. 941.

17.36 Charite is þat oon weizte...:

Cf. *Ancrene Riwe*, p. 176: 'luue one: schal beon i leid ine seinte miheles weie!' and *The Book of Vices and Virtues*, ed. W. N. Francis, E.E.T.S., O.S., 217, p. 89: 'Loue is þe wiȝt þat seynt Myzchel leiþ in his balaunce...'

18.4-5 of swannes ne of pekokes, cranes ne herouns:

These were great delicacies in the Middle Ages. Cf. Chaucer's *Prologue*, l. 206 and *Havelok the Dane*, ed. W. W. Skeat, l. 1726 and note p. 117.

18.10 Ffor suche aliaunce is bitwene þees two:

Cf. *The Pardoner's Tale*, ll. 481-2 and *The Parson's Tale*, l. 836.

18.12 Þe wyseman it seiþ:

Source not identified. L gives the Latin (f.28^r/b): 'Vix vidi continentem quem non vidi abstinentem'.

18.13-14 Ysaac, þe patriark, when he hadde dronken þe wyn...:

Genesis, xxvii, 25-29.

18.16-17 Loth,...so he lefte his witt þoruȝ drynkyng of wyn...:

Genesis, xix, 32-35.

18.19-20 sobrenesse, þat...norys is called þat fostureþ alle goode þewes.:

Cf. Ailred, *De Vita Eremitica*, cap. xxxii, P.L., xxxii, 1462: 'Haec dico ut discretionem, quae omnium virtutum et mater et nutrix est detegam...'

18.21-22 Danyel...for he hym helde to comun metes...:

Daniel, i, 8-20.

18.24-25 His felawes...when þei into þe hote fier weren bounden...:

Daniel, iii, 21-24 and 91-92.

19.7 þat wiþ curious aray are streyt sett:

Gay and extravagant fashions were a favourite butt for the medieval preacher. See Owst, *Preaching in Medieval England*, passim. Critical remarks such as we find here are not out of place in a treatise intended for women religious. They also occur in Rolle's *Ego Dormio* and *The Commandment* and there is evidence to show that the bishops were often shocked at the vanity of the nuns in the houses they visited. See Miss Power, *Medieval English Nunneries*, chapter vii.

20.12-21.9 Ȝif man þis cuppe of penaunce mekely takip...þat euer schal laste.:

From St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, pp. 230-1.

20.24 Þat is: oure fadir, 7 noȝt my fadir.:

This insistence on the importance of the word *noster* is very old and may be traced back at least to the Pater Noster Commentary of St. Cyprian, which is supposed to have been written about the end of the year 251 or the beginning of the year 252. See C. M. O'Donnell, *St. Cyprian on the Lord's Prayer*, Washington, 1960, p. 28.

21.26-22.5 wheþer louest þou þi fleischly broþer...þat ilyche fre is to vs alle.:

Cf. St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, pp. 220-1. Note that this is from a part of the *Mirror* which does not deal with the Pater Noster and which also circulated independently (see item 8 in Cambridge University Library MS. li. vi. 40).

22.3-5 Ffor al þat is of goodnes in body or in soule...to vs alle:

From St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, p. 231.

22.21-22 as þou didest Mary Maudeleyn 7 seynt Poule.:

Cf. Luke, vii, 47-50 and Acts, ix, 1-31 and xxii, 1-16.

22.26-23.15 Now hast þou herd, dere frend,...halewed be þi name:

From St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, pp. 232-3.

22.29-30 and techis vs foure þingis in þese schorte wordis.:

See the exposition of the Pater Noster in the *Allegoriae in Novum Testamentum*, Lib. ii, cap. ii and vii, P.L., CLXXV, 767-68 and 777-78, to which St. Edmund's *Mirror* is indebted. (see Mother Mary Philomena Forshaw, *op.cit.*, p. 262). Cf. also *Expositio in Orationem Domini-cam*, P.L., CLXXXIV, 813. *The Book of Vices and Virtues*, ed. W. N. Francis, E.E.T.S., O.S., 217, pp. 229-40 also mentions four requirements of prayer: 'riȝt bileue', 'stedefast hope', 'deuocion of herte', 'fastyng and almesse'.

22.33-34 Parfyt loue is vndirstonde in þis worde: Pater...:

Cf. the discussion of the 'captatio benevolentiae' in the *Allegoriae in Novum Testamentum*, Lib. ii, cap. ii, P.L., CLXXV, 768. In the *Allegoriae*, however, the opening clause of the prayer is divided into three parts: Pater - noster - qui es in celis.

23.5-6 noþing ellis but certeyn bileue of þat þing þat may not be seen:

See Hugh of St. Victor, *De Sacramentis*, Lib. i, pars iii, P.L., CLXXVI, 217.

23.7-9 when we þenke þat he is hiȝe in heuen...owe we for to lowe vs 7 meke vs:

Cf. the Lollard interpolation in *The Lay Folks' Catechism*, ed. T. F. Simmons and H. E. Nolloth, E.E.T.S., O.S., 118, p. 8, ll. 80-2.

24.23-25 when we loue ony creature bifore God...ouervnworþi hym make:

Cf. *Ancrene Riwe*, p. 186: 'vndeore he makeð god. 7 to unwurð mid alle! þet for eni worldliche luue' his luue trukie'.

24.30-31 A solis ortu vsque ad occasum...:

Psalm cxii, 3.

25.3 as [þe] norys wiþ hire child.:

Cf. *Ancrene Riwe*, p. 103, where God is compared to a mother playing with her child. See also

The Chastising of God's Children, ed. J. Bazire and E. Colledge, p. 98 and note p. 263.

25.8 fili prebe michi cor tuum.:

Cf. Prov., xxiii, 26.

25.34 Seynt Jerom tellip in a book þat Vitas Patrum is kalled:

This story also occurs in the *Gesta Romanorum*, ed. H. Oesterley, Berlin, 1872, p. 412. S. J. H. Herrtage, in *The Early English Versions of the Gesta Romanorum*, E.E.T.S., E.S., 33, p. 520, mentions this exemplum among the tales that do not occur in the English MSS. of the *Gesta*. See also Herbert, *Catalogue of Romances*, vol. III, pp. 125, 139, 145, 149, 233, 246 and 264. Miss C. L. Rosenthal in *The "Vitas Patrum" in Old and Middle English Literature*, Philadelphia, 1936, p. 141 ff. does not mention this tale in her list of Middle English exempla from the *Vitas Patrum*.

26.23 Delicie mee esse cum filiis hominum.:

Prov., viii, 31.

26.34 þis faukoun, þat is erþely goodis:

See Oesterley, *op. cit.*, p. 413: 'falco sunt bona temporalia, que deus dat homini'.

26.38 Saturai eos 7 obliti sunt mei.:

Cf. Hosea, xiii, 6.

27.7 as in þe book of Danyel soþly it tellip.:

Cf. Daniel, iv, 26–34.

29.4–5 seand...wakand:

Cf. Miss Allen, *English Writings of Richard Rolle*, note p. 145: 'A series of rhyming participles is a favourite stylistic ornament of Rolle's...'.
29.24–25 he helyd þe seeke, þe deaf, þe doumbe:

See, for example, Matthew, iv, 23–24, Mark, vii, 37 and Luke, xi, 14.

29.25 þat he ȝede on þe see...:

Matthew, xiv, 25–32, and Mark, vi, 48–51.

29.27 he fedde fyue þousande of men...:

Matthew, xiv, 15–21, Mark, vi, 35–44, Luke, ix, 12–17 and John, vi, 5–13.

29.37 Þis name was witterly festened in þe herte of seynt Ignace:

See the *Legenda Aurea*, ed. Graesse, p. 157 and Herbert, *Catalogue of Romances*, vol. III, pp. 487 and 539. In Middle English literature this exemplum is found in *Jacob's Well*, ed. A. Brandeis, E.E.T.S., O.S., 115, p. 298, in *An Alphabet of Tales*, Part II, ed. M. Macleod Banks, E.E.T.S., O.S., 127, p. 378 and in *Middle English Sermons*, ed. W. O. Ross, E.E.T.S., O.S., 209, p. 78. See also note p. 349 where further references are given.

30.22–31 Þen God, þe fadir of heuen, so stable his goodnes... we wiþ þee in þi blisse.:

From St. Edmund's *Mirror*, ed. Horstmann, *op. cit.*, i, p. 233.

31.36–37 but þat he haue þe wolle 7 þe mylke.:

Cf. John Bromyard's *Summa Praedicatorum*, s.v. "Custodia" (quoted by Owst, *Literature and Pulpit*, p. 262) and see the *Speculum Christiani*, ed. G. Holmstedt, E.E.T.S., O.S., 182, p. 170.

31.39–40 þries he hym asked ȝif he hym loued:

John, xxi, 15–17.

32.32 glemes of his grace:

A well-known image. See, for example, *Ancrene Riwe*, p. 21.

33.13–14 þat is but a schadoo of þat weel or of þat woo þat euerlastande beþ:

Cf. *Ancrene Riwe*, p. 84: 'wute ȝe þet to soðe. þet al þe wo of þisse wolde: al nis bute ase ascheadewe aȝean þe wo of helle'.

33.16 as þe apostle tellip:

Cf. Titus, i, 2.

33.19–20 as by a childe þat were born 7 norischid in a dongoun.:

Cf. *Gesta Romanorum*, ed. Oesterley, p. 414 and see Herbert, *Catalogue of Romances*, vol. III, p. 182. A more or less similar story is also found in *A treatise of ghostly battle*, ed. Horstmann, *op. cit.*, ii, p. 434.

33.34 Populus autem iste labijs me honorat.:

Cf. Isaiah, xxix, 13, Matthew, xv, 8 and Mark, vii, 6.

34.1-2 when þe noumbre is fulfilled of alle þese þat schul be saue, þe whiche noumbre is certeyn....:

Cf. the *Speculum Sacerdotale*, ed. E. H. Weatherley, E.E.T.S., O.S., 200, p. 155: 'And yche man schuld haue dwellyd in erþe withoute deþ tyl he hadde comyn and fulfilled the nombre of hem that schuld leue withouten ende'. Cf. St. Augustine, *Epistola CLXXXVI*, cap. vii, P.L., xxxiii, 825: 'Certus est ergo Dei praesentiae definitus numerus, et multitudo sanctorum, quibus diligentibus Deum, quod eis donavit per diffusum in cordibus eorum Spiritum sanctum, omnia cooperantur in bonum, iis qui secundum propositum vocati sunt'.

34.3-4 wiþ alle þe soules þat he brougt out of helle:

The account of Christ's descent into hell is found in the apocryphal gospel of Nicodemus. Cf. also 1 Pet., iii, 18-19.

34.5-6 þat was fyue þousande zeer two hundrid 7 þritti:

The figure in the gospel of Nicodemus and in the Middle English poem *Harrowing of Hell* (see *The Middle-English Harrowing of Hell and Gospel of Nicodemus*, ed. W. H. Hulme, E.E.T.S., E.S., 100, pp. 102-3) is 5,500. Apparently there was a great deal of variation. Thus in the York play *The Harrowing of Hell* the figure is 4,600, in the *Cursor Mundi* (E.E.T.S., O.S., 57, ll. 1443-4) it is 4,304, in *The Charter of the Abbey of the Holy Ghost* (ed. Horstmann, *op. cit.*, i, p. 345) 4,604, in a sermon printed by Ross in *Middle English Sermons* (E.E.T.S., O.S., 209, p. 49) we find 'fourre þousand zere and odde' and in *Ancrene Riwe* (p. 23) 'uour þusund zer 7 moare'.

34.9-10 Sum day steige to eche þat noumbre elleuen þousande of virgynes....:

This is a reference to St. Ursula and her companions, who are supposed to have been martyred on the 21st of October. The legend of the eleven thousand virgins was very popular in medieval times. Two Middle English versions are found in Bokenham's *Legendys of Hooly Wummen*, ed. M.S. Serjeantson, E.E.T.S., O.S., 206, pp. 86-98 and in *The Early South-English Legendary*, ed. Horstmann, E.E.T.S., O.S., 87, pp. 86-92. See also S. B. Liljegren, "Four Middle English Versions of the Legend of the eleven thousand Virgins", *Englische Studien*, 57 (1923), pp. 85-112 and F. Schubel, *Die südenglische Legende von den elftausend Jungfrauen*, Greifswalder Beiträge zur Literatur- und Stilforschung, 21, Greifswald, 1938.

34.10-11 And seynt Jerom witnessiþ:

See the second of the two letters that precede the *Martyrologium Hieronymianum*, P.L., xxx, 436: '...ut nullus dies sit, qui non intra quingentorum numerum reperiri possit ascriptus, exempto die kalendarum Januariarum'. See also the edition of the *Martyrologium* by H. Quentin and H. Delehaye in *Acta Sanctorum*, Nov., ii, 2, Brussels, 1931, pp. 1-2.

35.23 I knowe 3ow not; wendiþ 3oure weye....:

Cf. Matthew, xxv, 41 and Luke, xiii, 27.

35.30-36 But forþi þat we ne may to þat ioye wyne...don in heuene:

From St. Edmund's *Mirror*, ed. Horstmann, *op. cit.*, i, p. 233.

36.21-22 Ffor man to folew his owne wille is bigynnyng of alle yueles:

Several Church Fathers considered Pride to be the worst of all sins. See M. W. Bloomfield, *The Seven Deadly Sins*, Michigan, 1952, chapter iii. Cf. 1 Tim., vi, 10: 'Radix enim omnium malorum est cupiditas'.

36.25 Herof spekiþ seynt Bernard:

See *In Tempore Resurrectionis*, Sermo iii, P.L., clxxxiii, 289-90: 'Quid enim odit aut punit Deus praeter propriam voluntatem? Cesset voluntas propria, et infernus non erit'.

36.29-30 þere he seiþ þat he so dide:

This refers to the quotation below: 'Non veni facere voluntatem meam...'.
36.31 Non veni facere voluntatem meam....:

Cf. John, vi, 38.

36.35 Qui vult venire post me....:

Cf. Matthew, xvi, 24.

36.37 as seynt Austyn seiþ:

Source not identified.

37.5 as seynt Bernard witnessiþ:
 Cf. the quotation above from *In Tempore Resurrectionis*, Sermo III.

37.6 as seynt Anselme seiþ:
 See *De Fide Trinitatis*, cap. v, P.L., CLVIII, 277.

37.26–28 And bisy he is tyde 7 tyme...but gif we hym lette:
 Cf. St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, p. 221.

37.31 Nonne anima plus est quam esca?:
 Matthew, vi. 25.

37.33–34 Ideo dico vobis: ne solliciti sitis anime vestre...:
 Cf. Luke, xii, 22–23.

38.1–2 Considerate coruos neque seminant neque metunt...:
 Cf. Luke, xii, 24.

38.17–18 of erpely goodis he hem bihetip þat hem nede is:
 Cf. Matthew, vi, 33 and Luke, xii, 31.

39.6 ffor he fourti zeer in deserte his seruautis fulli fedde.:
 Exodus, xvi.

40.11–12 And þis may be vndirstonden on two maneres:
 Note that St. Edmund's *Mirror* (Horstmann, i, p. 233) has a threefold interpretation of this petition. A material interpretation of the bread is found in the work of most exegetes. Origen (P.G., xi, 489–549) is an exception, however. See A. Hamman, *Le Pater expliqué par les Pères*, Paris, 1951, note p. 69.

40.16–17 Preye first, he seiþ, aftir þe blisse of heuene...:
 Cf. Matthew, vi, 33 and Luke, xii, 31.

41.9 Þis vndirstood þat wijs lady 7 war:
 Cf. the story of the mother and her seven sons in II Macc., vii.

41.27 if þou haue wisdom lyke to þe bee.:
 Cf. the similitude of the bee in *The Chastising of God's Children*, pp. 107–8.

42.35–36 Non quod volo hoc ago...:
 Cf. Rom., vii, 15 and 19.

43.23 Numquid, inquit, qui cadit non resurget...:
 Cf. Jeremiah, viii, 4.

43.28 Surge qui dormis 7 exurge a mortuis...:
 Ephes., v, 14.

44.7–8 smyte hym wiþ þe swerd of Goddis word:
 This is the kind of advice one might expect from an experienced and sensible confessor who is aware of the pangs of conscience of his spiritual charges. The use of the sword image recalls that of *The Cloud of Unknowing* and *The Scale of Perfection*.

44.10 God þoruþ þe prophete to alle synful seiþ:
 Cf. II Chron., vii, 14.

44.16–17 schewiþ seynt Denys þoruþ [suche] a tale.:
 Judging from the number of references in Herbert's *Catalogue of Romances* the story of Carpo (or Carpus) is one of the most popular exempla in Middle English literature. The original is found in a letter by Dionysius the Areopagite to Demophilus (P.G., III, 1097–1100). It also occurs in the *Legenda Aurea*, ed. Graesse, pp. 237–8, in the *Liber Exemplorum ad Usus Praedicantium*, ed. A. G. Little, p. 130, in *Les Contes Moralises de Nicole Bozon*, ed. L. T. Smith and P. Meyer, p. 98, in Mirk's *Festial*, E.E.T.S., E.S., 96, pp. 154–5 and in Robert of Brunne's *Handlyng Synne*, E.E.T.S., O.S., 119, p. 172.

44.37–45.1 so loue byndip to hym my herte.:
 Cf. *Ancrene Riwe*, p. 186: 'Me seið þet luue bindeð. Sikerliche luue bint so ure louerd. þet he ne mei don no þing. bute þuruh luueleaue.' Cf. also St. Bernard, *De Diligendo Deo*, cap. XII, P.L., CLXXXII, 996 and Hugh of St. Victor, *De Laude Charitatis*, P.L., CLXXVI, 974.

45.13 Os quod mentitur occidit animam.:
 Wisdom, i, 11.

45.14–15 Perdes omnes qui locuntur mendacium.:

Psalm v, 7.

45.34–35 Velle autem adiacet michi...:

Cf. Rom., vii, 18.

46.2–3 I may noȝt but I fele stiring of my fleisch... but if I wole assente to hem.:

See *Of deadly and venial sin*, ed. Horstmann, *op.cit.*, i, p. 182, where this is attributed to St. Gregory.

46.10 Condelector legi dei secundum interiorem hominem...:

Cf. Rom., vii, 22–23.

47.15 as seynt Austyn seiþ:

Source not identified.

47.31–32 Þou schalt noȝt preye þat þou ne be noȝt temptid...:

This is ultimately to be traced back to 1 Cor., x, 13. See also St. Augustine, *De Sermone Domini in Monte*, Lib. ii, Cap. ix, P.L., xxxiv, 1284 and *Glossa Ordinaria*, Matth., vi, 13, P.L., cxiv, 102. Cf. *Ancrene Riwe*, p. 102.

47.33–37 Ffor þe holy apostle seynt Jame vs techiþ... to his goode:

See *The remedy against the troubles of temptations*, ed. Horstmann, *op.cit.*, ii, p. 107. This treatise, which is extant in Latin and English, used to be ascribed to both Rolle and Hilton. Miss Allen, in *Writings Ascribed to Richard Rolle*, pp. 359–61, has rejected Rolle's authorship. It is now attributed to William Flete, who is supposed to have written it before he left England on 17 July 1359. See B. Hackett, O.S.A., E. Colledge, N. Chadwick, "William Flete's "De Remediis contra Temptaciones" in its Latin and English Recensions: The Growth of a Text", *Medieval Studies*, vol. xxvi, 1964, pp. 210–30. Cf. also B. Hackett, "William Flete and the *De Remediis Contra Temptaciones*" in *Medieval Studies presented to Aubrey Gwynn, S.J.*, Dublin, 1961, p. 337. If this text is indebted to the *De Remediis*, which is difficult to prove, and if the above hypothesis is correct, the year 1359 might perhaps be taken as a *terminus a quo* for this exposition.

47.33 seynt Jame vs techiþ...:

James, i, 2.

47.35 Ffor as þe gold is preued 7 clenȝed þoruȝ fier...:

Cf. *Ancrene Riwe*, p. 105: '7 tis her efter is ðe eihteoðe kunfort. þet also also ðe goldsmið clenȝeð ðet gold iðe fure. also deð god þe soule iðe fure of fondunge'.

47.37–48.1 Ffor so þe temptacioun is more, so is þe man more strengþed in vertu 7 in grace,...:

Cf. *The remedy against the troubles of temptations*, ed. Horstmann, *op.cit.*, ii, p. 113.

48.1–2 Ffor seynt Austyn seiþ...:

Source not identified.

48.36–49.2 Forþi it is more to drede... kiþe his strengþe:

See *Ancrene Riwe*, p. 99: 'ȝet is mest dred of hwon ðe swike of helle eggeð to one þinge ðet þuncheð swuðe god mid alle. 7 is þauh soule bone: 7 wei to deadlich sunne. So he deð also ofte ase he ne mei mid openlich vuel: kuðen his strenceðe'. Also p. 120: 'hwon he ne mei nout bringen ðe to non open vuel: he eggeð þe to a þing ðet þe þuncheð god'. Cf. Richard Rolle's *Form of Living*, ed. Allen, *English Writings of Richard Rolle*, pp. 85–6.

49.10–11 nedeful it is... to reule hem in suche werkis more wiþ skille þen wiþ wille.:

The value of excessive forms of penance, such as indiscreet abstinence leading to physical weakness, was often doubted. See Rolle's *Commandment*, ed. Allen, p. 75 and *Form of Living*, *ibid.*, pp. 86–7, 96 and 101, *The Cloud of Unknowing*, chapter 42, ed. P. Hodgson, E.E.T.S., O.S., 218 and Walter Hilton's *Scale of Perfection*, Book I, chapter 75, ed. Dom. G. Sitwell, London, 1953.

49.13–14 Racionabile sit obsequium vestrum.:

Cf. Rom., xii, 1.

49.16 Arbitror primo in vita vtile esse ne quid nimis:

See Terence, *Andria*, 60–61, ed. J. Marouzeau, *Térence*, Tome I, Paris, 1947.

49.22–23 honor regis iudicium diligit...:

Cf. Psalm xcvi, 4.

49.26 homo enim rationalis creatura est.:

See Seneca's letters to Lucilius, Lib. IV, Ep. 41, ed. F. Préchac, *Senèque, Lettres à Lucilius*, Tome I, 3rd ed., Paris, 1959.

49.29–50.2 more he werriþ aʒeyns vs...aʒeyns his wrenchis 7 his wyles.:

Cf. Chaucer's *Parson's Tale*, 733.

49.31–33 ffor strengþe haþ he noon ouer vs,...wol noȝt wiþstonde,...:

Cf. *Ancrene Riwe*, p. 110: 'beoð herdi of godes helpe. 7 wuteð hu he is woc ðet none strencoð naueð on us: buten þuruh us suluen'. See also St. Gregory, *Moralia*, Lib. v, cap. xxii, P.L., Lxxv, 702: 'antiquus hostis sicut contra consentientes fortis est, ita contra resistentes debilis'.

49.35 Resistite diabolo 7 fugiet a vobis:

James, iv, 7.

50.2 bettir is wisdom þan strengþe:

Wisdom, vi, 1.

50.4 Quicquid boni cum discrecione feceris...:

Cf. *Sententiarum Libri Tres*, Lib. II, Cap. XLIV, P.L., Lxxxiii, 652–3.

50.8 It was comaundid in þe olde lawe:

Leviticus, *passim*.

50.10–11 Fforþi in þe olde lawe with euery sacrifice was offrid salt:

Cf. Leviticus, ii, 13. See also *Ancrene Riwe*, p. 61: 'Salt bitocneð wisdom. vor salt ȝiueð mete worderesse. 7 wisdom ȝifð sauur'.

50.19–20 Qui ex indiscrecionis vicio ieunat...:

From the *Epistola ad Fratres de Monte Dei*, Lib. I, cap. xi, P.L., CLxxxiv, 328. The *Epistola* is not by St. Bernard but by Guillaume de St. Thierry.

50.31 Qui festinus est pedibus offendit:

Prov., xix, 2.

51.7–8 Nemo repente fit summus...:

Cf. *De Gradibus Humilitatis et Superbiae*, cap. ix, P.L., CLxxxii, 956 and *Sermones in Cantica*, Sermo III, P.L., CLxxxiii, 795. Cf. also Walter Hilton's *Scale of Perfection*, Book II, chapter 17.

52.2–3 þat schulde naye to þe croos þe olde man:

Cf. Galat., v, 24 and Ephes., iv, 22–24.

52.9 Mortificate membra vestra que sunt super terram.:

Coloss., iii, 5.

52.19–20 as it telliþ in þe book of kyngis.:

I Kings, xvii, 38–50.

52.33 Bone voluntati non semper credendum est...:

Cf. Guillaume de St. Thierry, *Epistola ad Fratres de Monte Dei*, Lib. I, cap. ix, P.L., CLxxxiv, 323–24.

53.4 ffrenum in equorum ora mittimus...:

Cf. James, iii, 3.

53.16 Da michi abbatem Thimotheum...:

Cf. *Sermones in Cantica*, Sermo xxx, P.L., CLxxxiii, 940.

53.26–27 Perfectus omnis erit si sit sicut magister eius:

Luke, vi, 40.

54.1 Seynt Bernard bymenep swiþe sore...:

Cf. *In Circumcisione Domini Sermo III*, P.L., CLxxxiii, 142.

54.15–16 in goostly lijf þe loue of God is as ende. Þis schal men desire wiþoute mesure.:

Cf. St. Bernard, *De Diligendo Deo*, cap. I, P.L., CLxxxii, 974: 'Causa diligendi Deum, Deus est; modus, sine modo diligere'.

54.16–18 Fastyng, wakyng 7 opere hardschipes polyng, men schulen not ȝerne þoo as ende, but as þingis or lomes þat helpiþ as to þe ende.:

Cf. *A Pistle of Discrecioun of Stirings*, ed. P. Hodgson, E.E.T.S., O.S., 231, pp. 69–70: 'Þou

wost wel þiself þat silence in itself ne spekyng, also singulere fastyng ne comoun dietyng, on-
lines ne companie, alle þees, ne ȝit any of hem, þei ben not þe trewe eendes of oure desire. Bot
to som men, and not to alle, þei ben meenes helping to þe eende, ȝif þei ben done lawfully &
wiþ discrecioun;’.

54.18–19 Non est regnum dei esca 7 potus...:

Cf. Rom., xiv, 17.

54.24 Castigo corpus meum 7 in seruitutem redigo.:

1 Cor., ix, 27.

54.30 Desideria carnis non perficietis...:

Cf. Galat., v, 16, and Rom., viii, 13.

54.33–34 what is he þat may holde þe biddyng of þe apostle...:

See *De Consideratione Libri Quinque*, Lib. I, cap. viii, P.L., CLXXXII, 737.

55.7–8 Carnis curam ne feceritis in desiderijs.:

Rom., xiii, 14.

55.13 Debitores sumus carni...:

Cf. Rom., viii, 12.

55.18 Seruo nequam debetur panis et virga...:

Cf. Ecclesiasticus, xxxiii, 25.

56.11–12 þat noon may wyterly vndirstonde ȝif he be in charite.:

Cf. Richard Rolle, *Form of Living*, ed. Allen, p. 114: ‘I answer, þat na man wate in erth þat
þai er in charite...’. See also Walter Hilton’s *Scale of Perfection*, Book I, chapter 68, ed. Dom
Gerard Sitwell, p. 105.

56.12–13 Fforþi seiþ Job... þat he hadde drede of alle his werkis.:

Job, ix, 28.

Glossary

It has not been thought necessary to list more than two references (whenever possible) to each form and meaning.

Cross-references have only been provided for certain phrases and forms that might otherwise be overlooked.

Entries or references in square brackets imply that the word in question is taken from a MS. other than W.

- a* interj. (OF *a*) ah 22/15, 26/24, 30/4.
a, an indef. art. (OE *ān*) a, an, passim; one 17/5, 54/4.
abak, obakke adv. (OE *on bæc*) in *stirt abak*, *obakke*, go away, withdraw 6/29, 44/9; shrink back 13/15.
abbot n. (OE *abbot*) abbot 53/17.
abide inf. (OE *abidan*) wait for 23/11;
abidyng pr. pple 34/7.
aboue(n) adv. (OE *on bufan*) in heaven 8/32; above 15/12; in *to haue ben aboue*, to have been victorious 52/31; prep. above 19/8, 37/7.
aboute, abowte prep. (OE *on būtan*) around 6/4, 28/33; adv. around, about 19/11, 27/12.
Abraham n. Abraham 4/38, 9/32, 34.
abstinence, abstynence n. (OF *a(b)stenance*) refraining (from sth.) 19/1; self-denial 52/14.
acorde inf. (OF *acorder*) yield to 46/2;
acorde pr. 1 sg. am in agreement with 45/39; *acordist* pr. 2 sg. 37/17; *acordip* pr. 3 sg. 37/2; *acorde* pr. 3 sg. subj. 37/15; *acordid* pa. pple in harmony 32/23.
Adam n. Adam 13/17, 20, 20/27, 30/8, 34/4, 36/4.
aferd adj. (pa. pple of ME *afēren*) afraid 14/18, 35/4.
affye imper. sg. (OF *afier*) have faith in 48/19.
aforce pr. 3 sg. subj. (OF *aforcer*) try 7/15.
afir conj. (OE *æfter*) according as, after 11/7, 13/18; *afir (after) þat*, depending on how, according as, after 3/14, 3/23, 9/16, 19/20, 42/37; *afir when*, after 39/28, 43/11.
afir adv. (OE *æfter*) afterwards 8/33, 23/16, 25/27; *afir sone*, soon after 7/8–9.
afir prep. (OE *æfter*) after 4/15, 7/4, 8/16; in accordance with, in proportion to 7/15, 17/35, 39/28; in search of 19/9.
afirward adv. (OE *æfterweard*) afterwards 25/32.
azein, azen, azeyn prep. (OE *ongegn, ongēn*) against 4/10, 6/13, 10/7; towards 17/21; *azeyn* adv. again 12/7, 43/25; *stondip azeyn*, resists 8/12.
azeins, azens, azeyns prep. (OE *ongegn, ongēn* + -s) contrary to, against 4/9, 5/17, 39/5; [*azeynes*] prep. against 33/38.
azeynstonde inf. (modelled on Lat. *resistere*, *obstare* etc.) resist 48/22; *azeynstondip* pr. 3 sg. 32/18.
azeynstondyng n. (from prec.) obstruction, resistance 56/8.
aiper, ayper pron. (OE *ægþer*) in *aiper oper*, each other 21/19–20; *ayper...oper*, the one...the other 21/17–18.
al, alle n. (OE *eal(le)*) everything, all 3/3, 3/26, 3/31, 10/33.
al, alle adj. (OE *eal(le)*) all, every, 3/27, 8/34, 11/24, 18/20.
al adv. (OE *eall*) completely, utterly, quite 12/18, 16/5, 49/8.
al zif see *zif*.
algatis adv. (Cf. ON *alla gotu*) nevertheless, in every respect 33/7, 53/25.
aliaunce n. (OF *aliance*) association 18/10.
alkynnes, alkyns adj. (OE *ealles cynnes*) of every kind, of all kinds 13/31, 16/25, 20/8, 48/24; *on alkyns wyse*, in every way 33/5.
allas interj. (OF *alas*) alas 11/24, 21/5, 24/10.
allyngis adv. (OE *eallinga*) after all 19/2.
almyzti, -ty adj. (OE *ealmihtig*) almighty 8/14, 17/35, 21/15, 27/19.
alone, aloon(e) adv. (from phrase *al ðone*) only, alone 28/2, 34/13, 34/21.
als conj. (OE *ealswā*) as 28/32; adv. *als sone* as, as soon as 6/34–35, 31/8, 36/2; *als sone*, at once, immediately 5/35, 9/34; *als tye*, at once 31/10; *als wel*, as well [20/32], 21/30.

also adv. (OE *ealswā*) also 4/14, 19/10; so 23/21; in the same manner. thus 9/36, 36/4; *also soone as*, as soon as 36/8–9.

alto adv. (from phrase *al tō*) altogether, completely 15/28, 38.

altogedir adv. (OE *eall* + *tōgædere*) completely 11/35.

Anbrose n. Ambrose 14/11.

amendid pa.pple (OF *amender*) embellished, improved 17/9–10, 14.

among(e) prep. (OE *onmang*, *on gemang*) among 18/16, 23/23, 29; *amonges* prep. among 18/34.

amyddis prep. (OE *on middan* & ME *in middes*) in the middle of 44/8.

an, on(e) prep. (OE *an*, *on*) on, in 5/30, 7/24, 10/6, 13/28, 23/23.

and conj. (OE *and*, *ond*) and, passim; if 21/19, 47/4 (2).

[*anentes*], *-is* prep. (OE *on efen* + *t* + *-es*) before [46/23]; against, with respect to 10/11, 27/1, 56/10.

angir, angre n. (ON *angr*) distress, suffering 28/12, 39/22; rage, anger 44/24, 45/28; pl. *angres*, hardships 30/6.

angrid pa.pple (ON *angra*) angry 44/30.

anoon adv. (OE *on ān*) at once, immediately 17/21, 36/10; *so(o)ne ano(o)n*, at once, forthwith 17/28, 18/15, 19/4–5, 26/18, 52/25.

anoþer adj. (OE *ān* + *ōþer*) another 10/11, 15/23, 29/17; pron. someone else 17/5, 22/2; something else 24/19, 45/11, 46/1.

Anselme n. Anselm 37/6.

answere inf. (OE *andswerian*) answer 21/34, 46/25; *answere of*, render account of 50/27; *answere* pr. 1 sg. 23/18, 42/26; *answeriþ* pr. 3 sg. 17/30, 55/1; *answered*, *-id* pa. 3 sg. 26/18, 29/37–30/1; *answeride* pa. 3 pl. 15/8.

any adj. & n. (OE *ænig*) any, anybody 6/27, 11/14, 12/31, 20/19, 47/25. See *eny* and *ony*.

anyþing pron. (OE *ænig* + *þing*) anything 24/15, 39/20.

apostle n. (OE *apostol*) apostle 33/16; *apostles* pl. 25/13.

appetit(e) n. (OF *apetit*) desire 45/27, 37–38, 39–40.

aproprid pa. pple (OF *aproprier*) in *ben aproprid to*, be the property of 28/35.

aquittance n. (OF *aquit(t)ance*) in *in aquittance of*, in payment of 12/28.

aray n. (AF *ar(r)ai*) clothing 19/7.

archebischopis n. pl. (OE *ærcebiscop*) archbishops 31/20.

archedekenes n. pl. (OE *ærcediacon*) chief administrative officers of archbishop or bishop 31/20–21.

arewnes, arghnes n. (OE *earhnes*) weakness, cowardice 15/3, 43/17.

arise inf. (OE *ārisan*) arise from sin 5/21, 23, 43/24; turn to 43/15; *ariseþ*, *-iþ* pr. 3 sg. springs from, develops, rises up 11/25, 36/23, 41/5, 51/25; *ariseþ* pr. 3 pl. originate in 5/24, 25, 51/33; *arise* pr. 2 sg. subj. turn to 43/14; *arise*, *aryse* imper. sg. arise from sin 43/12, 13, 17.

armed pa. 3 sg. (OF *armer*) armed 52/20; *armed* pa. pple 14/13, 14, 52/21.

armure n. (OF *armëure*) armour, weapons 52/16, 20, 21.

aruwe adj. (OE *earh*) cowardly 14/11.

as conj. (OE *ealswā*) as, passim; as if 12/3, 14/18(2), 19/27, 25/28; *as (s)if*, as if 5/8, 7/10, 31/40; *as sone as*, as soon as 6/2–3, 11/21, 24/2; adv. as, passim; *as sone*, at once 10/28.

asches n. pl. (OE *asce*) dust, ashes 5/3.

aske inf. (OE *āscian*) ask 7/2, 26; *aske* pr. 1 sg. 21/26, 32; *askest* pr. 2 sg. 6/37, 44/33; *askeþ*, *-iþ* pr. 3 sg. 7/36, 9/9, 37, 36/22; *aske, askiþ* pr. 1 pl. 7/26, 10/28; *aske(n)* pr. 2 pl. 6/31, 7/29; *aske* pr. 3 pl. 7/1, 3; *asked*, *-id* pa. 3 sg. 15/7, 31/40; *asked* pa. 3 pl. 7/29, 30.

askyng n. (OE *āscung*) request 8/20.

aspyn adj. (OE *æspen*) aspen 14/28.

assayle inf. (OF *assaillir*) attack, tempt 43/6; *assayled* pa. 3 sg. 47/19.

assemblid pa.pple (OF *as(s)emblem*) assembled 32/10.

assente inf. (OF *assentir*) yield to 46/1, 3; *assentiþ* pr. 3 pl. 46/6; *assentid* pa. 1 pl. 45/25.

assoyled, *-id*, pa. pple (OF *assoiler*) absolved of 43/2; freed from 43/3.

at prep. (OE *æt*) 12/4, 13/26, 18/14; from 5/26, 6/10.

ateynt, pa. pple (OF *ateindre*) condemned, convicted 5/34.

attir n. (OE *ātor*) poison 51/31.

auauntage n. (OF *avantage*) benefit 39/25; *auauntages* n. pl. 39/15; *to auauntage*, in addition 8/35, 38/25.

auȝt(e) v. (OE *āhte*) ought 11/35, 26/29, 32/11, 47/1.

auȝte n. (OE *ǣht*) wealth 25/13.

aungel(e)s, *-is* n. pl. (OF *angel*) angels 6/35, 10/4, 16/21, 28/2; *aungelis* gen. sg. 42/30.

Austyn n. Augustine 10/27, 16/3, 36/37, 47/15, 48/2.

away adv. (OE *on weg*) away 9/35, 17/28; *away froward*, away from 9/24.

awondrid(e) pa. pple (OE *āwundrian*) surprised 26/15, 27/22, 27.

ay adv. (OI *ei*) in *eure* 7 *ay*, always, forever 12/14.

Babilon n. Babylon 27/11, 14.

bailifes n. pl. (OF *baillif*) minor officers of justice 31/22.

bak n. (OE *bæc*) back 14/13; *turne oure bak vpon þee*, *turneþ hym þe bak*, turn(s) away from 15/4–5, 26/37.

baken pa.pple (OE *bacan*) baked 18/6.

baleful adj. (OE *bealoful*) disastrous, terrible 11/25.

barley n. (OE *bærlic*) in *barley looues*, loaves of barley bread 29/27.

barouns n. pl. (OF *baron*) barons 31/21.

bataile, *batayle* n. (OF *batail(l)e*) battle 47/36, 52/17, 22.

bawme n. (OF *baume*) balm 53/15, 19, 20.

be, *bi*, *by* prep. (OE *be*, *bi*) through, by, as regards, concerning 3/23, 11/9, 12/26, 14/11, 17/19, 24/29, 25/31, 26/37; *it farip bi*, it happens to 14/19, it goes with 26/22; *it was bi*, was the case with 20/18; *leten mykil by*, set great store by 27/32.

be(n) inf. (OE *bēon*) *be* 4/30, 5/29, 11/30, 15/34; *be* given 24/14; *am* pr. 1 sg. 5/3, 16/24; *art* pr. 2 sg. 13/36, 23/4; *is* pr. 2 sg. 11/4, 22/28; *is* pr. 3 sg., *passim*; [*es*] pr. 3 sg. 5/19; *are(n)* pr. 1 pl. 5/34, 6/3, 13/13, 19/5; *are* pr. 2 pl. 35/22; *are(n)*, *arn* pr. 3 pl. 3/7, 4/15, 14/24, 19/7, 26/24; *is* pr. 3 pl. 16/30, 35/31, 38/14; *be*, *ben*, *beþ* pr. 1 pl. 9/27, 25/11, 30/18, 33/4, 47/34; *been*, *ben*, *beþ* pr. 3 pl. 3/9, 7/24, 8/5, 32, 28/33; *be* pr. 1 sg. subj. 12/13, 46/26; *be* pr. 2 sg. subj. 28/11, 43/3; *be* pr. 3 sg. subj. 3/2, 7; *be* pr. 1 pl. subj. 6/6, 19/4; *be* pr. 2 pl. subj. 7/36, 37/36; *be(n)* pr. 3 pl. subj. 8/3, 14/10, 17/2; *was* pa. 2 sg. 43/36; *was* pa. 3 sg. 3/28, 4/26; *were* pa. 1 pl. 11/23; *were(n)* pa. 3 pl. 11/8, 13/20, 18/24, 29/26; *were* pa. 2 sg. subj. 30/5; *were*, *wore*

pa. 3 sg. subj. 3/17, 8/4, 12/3, 17/32; *were* pa. 1 pl. subj. 20/34, 33/15; *were(n)* pa. 3 pl. subj. 8/4, 11/8(2), 26/25, 42/27; *be* imper. sg. 4/34, 27/22; *be(n)* pa.pple 11/31, 34/8, 55/33, 56/8.

bedde n. (OE *bed*) bed 5/7, 8.

bee n. (OE *bēo*) bee 41/27, 35.

beeste, *best(e)* n. (OF *beste*) animal 11/32, 14/12, 16, 33/20, 50/8; *beestis*, *bestis* n. pl. 21/2, 27/21, 39/2, 49/25.

begge inf. (AF *begger*) ask for 40/32.

bekeþeþ pr. 3 sg. (Angl. *bēcnian*) beckons 25/10.

benche n. (OE *benc*) bench, seat 34/21, 23, 25; *benchis* n. pl. 35/15.

bendes n. pl. (OE *bend*) bands, ribbons 19/23.

bere inf. (OE *beran*) carry 14/12; *berip* pr. 3 sg. 18/30, 51/37; *beren* pr. 1 pl. 24/27; *berynge* pr. pple 44/32; *born* pa.pple born 20/19, 33/19.

Bernard n. Bernard 16/14, 36/25, 37/5, 50/19, 51/17, 52/33, 53/16, 54/1, 33, 55/1.

berne n. (OE *bern*) barn 38/4.

besette, *bisett(e)* pa.pple (OE *besettan*) occupied 35/20; placed, surrounded 5/30–31, 32, 19/11; encumbered 32/38.

best(e) adv. (OE *betst*) best 54/8, 14.

bete(n) inf. (OE *bētan*) atone for, remedy: 13/17, 23/9, 34/24; *betyng* ger. in *for (to)* *betyng of*, to make amends for 43/34, 49/5.

beten, *betyn* pa.pple (OE *bēatan*) beaten 8/3, 4.

bettir, *betir* adj. & adv. (OE *betera*) better 3/31, 6/17, 38, 8/25, 9/12.

beþouȝt pa. 1 sg. (OE *beþōht*) have decided 3/20.

bi see *be*.

bicomest pr. 2 sg. (OE *becuman*) become 46/39; *bicomeþ* pr. 3 sg. 49/8, 51/31; *bicomen* pr. 1 pl. 11/23, 45/25; *bicome(n)* pr. 3 pl. 25/25, 52/15; *where þei bicomē*, what becomes of them 31/36; *bicome* pr. 3 sg. subj. 51/16; *becom*, *bicam*, *bicom(e)* pa. 3 sg. 12/16, 18, 20/1, 29/19, 42/13; *bicome* pa. 1 pl. 11/39; *becom(e)* pa. 3 pl. 36/10, 11; *bicome(n)* pa.pple 42/27, 28.

biddiþ pr. 3 sg. (OE *biddan*) asks of, requests, urges 7/22, 35/10, 37/33.

biddyng n. (from ME *bidde*) advice, request, order, commanding 4/32, 14/31,

18/26, 36/17; *biddynȝis* n. pl. commandments 7/18, 20.
bifalle inf. (OE *befeallan*) happen, occur 39/17; *bifallip* pr. 3 sg. belongs to (as a right) 37/10.
bifore adv. & prep. (OE *beforan*) before 25/27, 33/25; before, in preference to, more than 4/36, 5/13, 11/37, 18/24; *bifore þat* conj. before 4/34; *bifore lokyng* n. precaution 54/11.
bigilip pr. 3 sg. (OF *g(u)iler*) deceives 49/2; *bigiled* pa. 3 sg. led into sin 19/34; *bigilande* pr. pple 27/39.
bigynne inf. (OE *beginnan*) begin 13/15, 29/11; *bigynneþ* pr. 3 sg. 3 (title); *bigynne* pr. 1 pl. subj. 29/8; *bigan* pa. 3 sg. 27/32, 34; *bigunnen* pa. pple 53/2.
bigynnyng(e) n. (from verb) beginning 4/26, 11/26–27, 24/32; *at þe first bigynnyng*e, in the beginning 11/13.
bizete n. (?; acc. to MMED the vowel comes from OE *æ*, *ē*) possessions 14/22.
biheste n. (OE *behæ̆s + t*) promise 38/20.
bihete pr. 1 sg. (OE *behātan*; pa.sg. *behēt*) promise 35/14; *bihetiþ*, *bihotiþ* pr. 3 sg. 6/29, 15/28, 33/27; *bihete* pr. 3 sg. subj. 38/19; *bihette* pa. 3 sg. 8/36, 26/31.
biholde inf. (Angl. *bealdan*) look at, see 18/31, 27/12, 41/28; *biholde* imper. pl. 38/3.
bihoue n. (OE *to... behōfe*) in *to oure bihoue*, for our use 10/28; *for oure bihoue*, for our sake 31/24.
bihoueþ pr. 3 sg. (OE pr. 3 sg. *behōfap*) is necessary, should, is obliged to, have to 15/10, 19/13, 21/7, 32/18, 51/5; *bihoued* pa. 3 sg. needed 19/35.
bilafte pa. pple (OE *belæfen*) left 35/21.
bileue n. (OE *gelēafa*) belief, faith, 3/3, 16/30, 22/32.
bileue pr. 2 sg. subj. (Angl. *gelēfan*) believe 38/29.
biloukeþ pr. 3 sg. (OE *belūcan*) contains 3/22, 4/2.
birewe(n) inf. (OE *be + hrēowan*) regret, repent of 12/27, 37/16, 42/25, 47/6–7; *birewest* pr. 2 sg. 43/1; *birewe* pr. 3 sg. subj. 53/7; *birewe* pr. 1 pl. 47/8; *birewe* pr. 3 pl. 19/16; *birewyd* pa. 3 sg. 18/16.
birle inf. (OE *byrlian*) serve (a drink to) 53/19.
bischop n. (OE *bisc(e)op*) bishop 17/19, 22; *bischopis* n. pl. 31/20.

biseche inf. (OE *besēcan*) beseech 6/8, 45/29; *biseche* pr. 1 sg. 20/10, 42/25; *biseche* pr. 1 pl. 4/3, 19; *biseche* pr. 1 pl. subj. 35/26; *bisouȝt*, *bysouȝte* pa. 3 sg. 26/10, 44/24; *biseche* imper. sg. 43/14; *bisech- yng* pr. pple 9/10, 43/18; *bisouȝte* pa. pple 44/26.
bisemeþ pr. 3 sg. (*bi + seme* q.v.) is fitting 38/14.
bisy adj. (OE *bisig*) busy, occupied 19/31, 37/26, 38/31.
bisyde prep. (OE *be sīdan*) beside 44/30.
bitideþ, *bitidiþ* pr. 3 sg. (*bi + OE tīdan*) (so) happens 43/33, 48/35; *bitide*, *bityde* pr. 3 sg. subj. 6/25, 9/9, 33/6.
bitokeneþ pr. 3 sg. (*bi + OE tācnian*) denotes, symbolizes 7/11–12, 14/11, 15/23.
bittir adj. (OE *bitter*) grievous, bitter 6/7, 12/21, 31/25; *bitterly* adv. 45/4.
bitternes n. (OE *biternes*) hardship 13/5, 16/25.
bitwene prep. (OE *betwēonan*) between 18/10, 25/38.
bityme adv. (*bi + OE tīma*) in good time 35/10.
bleende inf. (OE *blendan*) make blind 21/6; *blent* pa. pple 21/5.
blessid adj. (OE *geblētsod*) blessed 12/2.
[bleysse] pr. 1 sg. (OE *blētsian*) glorify 27/35.
blisful adj. (OE *bliss + ful*) blessed 31/25.
blis(se), *blijs*, *blys(se)* n. (OE *bliss*) bliss, happiness 4/22, 6/22, 12/7, 17/4, 30/8, 56/15.
blody adj. (OE *blōdig*) of blood, covered with blood 16/2, 44/31.
blood n. (OE *blōd*) blood 7/10, 11.
blynd adj. (OE *blind*) blind 50/8, 9.
blyue adv. (from *bi live*) quickly 26/10.
bodeword n. (ON *boþorþ*) message 26/10.
bodily, *bodely* adj. (OE *bodig + ly*) bodily, physical 4/17, 14/8, 32/15.
body n. (OE *bodig*) body 11/33, 13/14; *bodies*, *bodyes* n. pl. 18/28, 37/37.
bolde adj. (Angl. *bald*) brave 14/14, 19; *be not ellis so bolde*, do not presume 32/2; *boldely*, *boldly* adv. confidently, freely, without restraint 23/2, 13, 29/2.
bolned pa. pple (ON *bolgna*) swollen 6/23.
bon n. (OE *bān*) bone 20/12.
bondes, *boondis* n. pl. (ON *band*) fetters, domination 5/19, 18/27.
bone n. (ON *bōn*) request 5/9.

book n. (OE *bōc*) book 6/36, 9/32; *bookis* n. pl. 18/35.
born see *bere*.
bote n. (OE *bōt*) remedy, means of salvation 19/1.
boþe adj. (OE *bā þā*) both 18/18, 22/3; conj. as well, too 3/8, 40/14; *boþe*...7, both... and 8/17, 14/29.
bouȝtest pa. 2 sg. (OE *bohtest*) redeemed 22/16; *bouȝt* pa. 3 sg. redeemed, bought 12/11, 13/11, 31/28; *bouȝte* pa. pple 21/5, 44/34.
bounte n. (OF *bonté*) goodness, mercy, generosity 23/28, 24/35, 36.
bowe inf. (OE *būgan*) bow, submit 35/1, 53/6; guide 45/21; *boweþ* pr. 3 pl. submit 39/30; *bowande* pr. pple obedient 29/26.
breches n. pl. (OE *brēc*) undergarment covering lower part of body 19/9.
bred, *breed* n. (OE *brēad*) bread 13/35, 18/3, 40/31.
breke inf. (OE *brecan*) break 25/1; *brekiþ* pr. 3 sg. destroys 50/29; *breke* pr. 3 sg. subj. 24/16; *broken* pa. pple 19/20.
brenne inf. (ON *brenna*) burn 16/25, 18/26; *brennande* pr. pple 44/26.
breþerhed, *broþerhed* n. (OE *brōþor*, *brēþer* + *hed*) brotherhood 21/2, 9, 26.
bridel n. (OE *bridel*) bridle, bit 53/5.
bridelid, *-yd* pa. pple (OE *brid(e)lian*) controlled 52/37, 53/2, 6.
brīȝt(e) adj. (OE *beorht*) bright, glorious 15/31, 34, 36/1; *brīȝter* comp. 15/28; *brīȝt* adv. 19/31, 33/22.
brīȝtneſse n. (OE *beorhtnes*) beauty 15/34–35.
broond n. (OE *brand*) torch 28/32.
broþer n. (OE *brōþor*) brother 20/29, 21/27; *breþer(en)* n. pl. 10/24, 20/26, 22/6, 28/30.
broþerhed see *breþerhed*.
brynge inf. (OE *bringan*) take, bring 6/25, 8/16, 12/6; *bring* pr. 3 sg. subj. 33/2; *brouȝt* pa. 3 sg. 34/4; *brouȝt* pa. pple 35/20.
but prep. (OE *būtan*) only, but 5/3, 34, 15/10; conj. but, unless 3/14, 18, 6/38, 16/16; *but þat*, but that, provided 12/29, 31/36, 47/8; *but (ȝ)if*, unless 6/1, 33, 24/36.
buxum adj. (stem of OE *būgan* + *-sum*) obedient 33/4, 36/11.
by see *be*.

bymeneþ pr. 3 sg. (OE *bermānan*) regrets 54/1.

byndiþ pr. 3 sg. (OE *bindan*) imposes, joins, prescribes 14/6, 45/1, 55/6; [*bynde*] pr. 3 pl. bind 5/20; *bond* pa. 3 sg. condemned 13/33; *bounden* pa. pple fettered, imprisoned 18/25, 23/10; in duty bound 12/13, 51/19; attached to 22/6; dominated by 26/25.

calle inf. (ON *kalla*) call 10/36, 11/5; *calle* pr. 1 sg. 40/29; *callest* pr. 2 sg. 20/29; *calleþ*, *calliþ* pr. 3 sg. 13/4, 33/3, 43/27; *callen* pr. 1 pl. 8/16; *calle(n)* pr. 3 pl. call (upon) 23/24, 27/11; *calleþ*, *calliþ* pr. 3 pl. 15/37, 16/19, 17/3; *called* pa. 3 sg. invited 17/25; *called* pa. 3 pl. 17/19; *calle* imper. sg. 5/9; *called*, *callid*, *kalled* pa. pple 9/6, 11/16, 18/27, 25/34.

callyng, *kallyng* n. (from prec.) command, invitation 34/38, 35/13.

can, *kan* pr. 3 sg. (OE *can*) can, is able to 27/37, 31/38, 34/16; *can*, *kan* (+ inf., as equivalent of past tense) 19/34, 27/2, 13; *kanst* pr. 2 sg. 22/20; *kan*, *kun* pr. 3 pl. 3/10, 14/26; *þat no þonk kun hym*, who are not grateful to him 25/25–26; *couþe* pa. 1. sg. 16/20; *kouþe* pa. 3 sg. 24/5; *couþe* pa. pple in *name couþe*, famous 27/10.

cardynals n. pl. (OF *cardinal*) cardinals 31/20.

careful, *careful* adj. (OE *careful*) frightened 5/32; miserable, wretched 26/30, 30/9, 33/9.

careyn n. (OF *careine*) human nature, the flesh 52/5.

carles gen. sg. (ON *karl*) in *as is carles kynde*, as is typical of a contemptible fellow 33/7–8.

Carpo n. Carpo 44/18, 23.

caste, *keste* inf. (ON *kasta*) throw 14/39, 34/38, 51/22; *caasteþ*, *casteþ* pr. 3 sg. emits, spreads 28/32, 34; *castiþ* pr. 3 sg., in *he castiþ hym out of his yuel*, he cures him 8/13; *caste* pr. 3 sg. subj. emits 28/34; *kaste* pr. 3 sg. subj., in *vndir feet kaste*, vanquishes 42/31–32; *cast(e)*, *kest(e)* pa. 3 sg. 13/32, 20/5, 36/3, 52/24; *kest* pa. 3 pl. 36/3; *cast*, *kast* pa. pple 13/13, 18/25, 33/1, 34/27.

castel n. (OE & OF *castel*) structure on elephant's back 14/13.

catel n. (OF *catel*) property 16/32, 46/24.
cayser n. (OI *keisari*) emperor 27/26.
caytifs n. pl. (OF *caitif*) wretches 9/22.
ceessid pa. 3 sg. (OF *cesser*) stopped 26/7.
cely adj. (OE *sælig*) happy, holy 30/11, 34/8; *sely*, simple, poor 17/12.
certainly adv. (OF *certain* + *-ly*) certainly 13/12.
certeyn(e) adj. (OF *certain*) true, real, firm 3/3, 4/30, 7/19; *certain*, reliable 8/26; *fixed* 34/2.
certis adv. (OF *certes*) certainly 10/29, 12/5.
chaast, *chast* adj. (OF *chaste*) chaste, virtuous 18/13, 25/36.
chaffare n. (OE **cēap-faru*) bargaining 11/24.
champion n. (OF *champiun*) champion, chosen fighter 47/18, 19.
charge n. (OF *charge*) weight 51/12, 52/18.
charge(n) pr. 3 pl. (OF *charge*) burden themselves 52/16, 30.
charite n. (OF *charité*) love, charity 16/19, 24; *of charite*, charitable 17/32; *in charite*, with the virtue of charity 16/17, 17/2; *in a state of grace* 56/11–12.
chased pa. 3 sg. (OF *chacier*) chased 9/35, 17/20.
[chastyse] inf. (OF *chastiser*) chastise 54/23; *chastise* pr. 1 sg. 54/25; *chastised* pa. pple 51/28.
chateren pr. 3 pl. (imitative) chatter 9/18.
chaunge n. (OF *change*) change, substitution 24/21.
chaungynge ger. (OF *changer*) changing 11/27.
chesip pr. 3 sg. (OE *cēosan*) chooses, prefers 24/15, 18; *chees* pa. 3 sg. showed his favour to 26/28; *chosen* pa. 3 pl. preferred 25/17; *chosen* pa. pple 51/18.
child(e) n. (OE *cild*; pl. *cildru*) child 17/27, 28, 33/19, 21; *childer*, *childre(n)* n.pl. 8/2, 9/5, 8, 11/6, 21/35, 36.
chinche, *chynche* n. (OF *chinche*) niggard, miser 28/40, 53/12.
chirche n. (OE *circe*) the Church 31/18, 29. Cf. *kirke*.
clad see *clope*.
cleerly adv. (OF *cler* + *-ly*) clearly 20/37.
clene adj. (OE *clāne*) in *clene fro*, free from 55/33.
clensip pr. 3 sg. (OE *clānsian*) frees from 48/25; *clense* pr. 3 pl. are absolved 19/16; *clensed* pa. pple purified 47/35.

clere adj. (OF *clere*) excellent 56/3.
clergie, *clergye* n. (OF *clergie*) learning, study 3/14, 32/27, 56/4.
clerk n. (OE *clerc*) writer, author 7/18, 49/16, 25; *clerkis* n. pl. scholars 3/13; writers 18/35.
clooph n. (OE *clāþ*) (piece of) cloth 15/30, 19/7; *clopes* n. pl. clothes 18/28.
clope inf. (OE *clāþian*) provide with clothing 16/37, 19/19, 38/12; *clopeþ* pr. 3 sg. 15/20; *clope* pr. 3 pl. put on 15/30; *clope* pr. 3 sg. subj. 38/9; *cloped* pa. pple 19/30; *clad* pa. pple 15/18.
cloping(e) n. (from *prec.*) clothes 15/16, 19/12, 37/38.
clymbe inf. (OE *climban*) climb 51/5, 14; *to clymbe into pride*, become proud 48/31; *clymbeþ*, *clymbiþ* pr. 3 sg. 50/36, 37; *clymbe* pr. 3 sg. subj. 51/3.
clymber n. (from verb) he who climbs 51/2–3.
clynbyng ger. (from verb) climbing 51/1, 10.
colde adj. (Angl. *cald*) cold 54/35.
colde n. (Angl. *cald*) coldness 14/21, 19/22.
cole n. (OE *col*) piece of (char)coal 10/31.
comaundement n. (OF *comandement*) commandment 19/20, 45/26; *comaundementis* n. pl. 24/16, 25/1–2.
comaundist pr. 2 sg. (OF *comander*) command, order 35/33; *comaundiþ* pr. 3 sg. 6/35; *comaundid(e)* pa. pple 12/16, 50/8.
come inf. (OE *cuman*) come 4/6, 22; *come to*, attain 21/23; *comeþ* pr. 3 sg. comes, derives from, results from 3/14, 5/33, 14/9; [*cometh*] pr. 3 sg. 20/34; *come* pr. 1 pl. 33/4, 9; *come(n)*, *comeþ* pr. 3 pl. 21/14, 28/10, 48/14, 50/17; [*cometh*] pr. 3 pl. 33/37; *come* pr. 3 sg. subj. 30/30, 33/6; *cam*, *com(e)* pa. 3 sg. 13/7, 26/7, 13, 31/24, 39/7; *come* pa. 3 pl. 25/36, 37; *comen* pa. pple come 35/15; descended 20/27, 21/17; *comyng* ger. 33/38.
comely adj. (OE *cȳmlic*, influenced by vowel of ME *bicomen*) glorious 35/11.
comfort n. (OF *confort*) delight, pleasure 25/23, 26/5.
comfortide pa. pple (OF *conforter*) strengthened spiritually 3/8.
comoun n. (OF *comune*) community 27/19.
comoun, *comun* adj. (OF *comune*) common, ordinary 18/4, 7, 22; for all people 28/36, 37; *comoun (comun) to*, shared by 23/33,

34, 28/27, 37/3; *comunly* adv. commonly, usually 14/8, 18/11.
compasand pr.pple (OF compasser) plotting 51/21.
conceyue, conseyue inf. (OF conceiv-, tonic stem of concevoir) understand 56/4; experience 40/8; *conseyued* pa.pple conceived 42/12.
conferme pr. 3 sg. subj. (OF confermer) sanctions 4/23; *confermed, -yd* pa.pple securely established 28/1, 2, 3–4, 6.
confessours n. pl. (OF confessor) those who avow Christianity in the face of persecution 25/14.
conscience n. (OF conscience) conscience 43/35.
corde n. (OF corde) rope 6/4.
corn n. (OE corn) corn 38/4.
coroun n. (OF corune) crown 12/7, 37/9.
corowne inf. (OF coruner) crown 12/7; *coroured, corowned* pa. pple 11/34, 31/16, 41/10.
corrupcioun n. (OF corrupciun) decay 40/19, 28.
coruen pa. pple (OE corfen) cut 21/31.
cosynes n. pl. (OF cosin) relatives 7/27, 15/7.
coueitide pa. 3 sg. (OF coveit(i)er) desired 30/7.
couetous adj. (OF coveitous) covetous 14/22.
counseil, counseyl n. (OF conseil) counsel, advice 44/21, 49/13.
coupe, cuppe n. (OE cuppe) cup 7/35, 13/3, 4, 20/7.
couplid pa.pple (OF copler) joined 40/26.
court n. (OF cort) court 35/10.
cradil n. (OE cradol) cradle 17/27.
craftely adv. (OE cræftelice) skilfully 35/8.
crafty adj. (OE cræftig) intelligent 34/15.
cranes n. pl. (OE cran) cranes 18/5.
crauaunt adj. (ad. OF craventé) vanquished 15/3.
craue inf. (OE crafian) ask for 47/7.
creatour n. (OF criator) creator 24/11, 56/7.
creature n. (OF criature) creature 11/14, 22/10; *creatures* n. pl. 9/7, 11/13.
cribbe n. (OE crib) stall 27/21.
crie, crye(n) inf. (OF crier) ask for, cry out 6/7, 7/16, 10/10, 40/32; *crieþ, cryeþ* pr. 3 sg. asks for, cries out 5/34, 10/10; proclaims 24/1; *crye* pr. 3 pl. 44/13; *crye* pr. 1 pl. subj. 12/34; *criand(e)* pr. pple asking for, shouting 6/14, 17/22, 23; *criynge* ger. crying 10/10.

Crist n. (OE Crist) Christ, passim; *Cristis* gen. 29/28, 36/31.
cristen adj. (OE cristen) Christian 20/26, 31/31.
crommes n. pl. (OE cruma) crumbs 42/12.
croos, crosse n. (OE cros, OI kross, both from OIr. cros) cross 44/32, 36, 51/36, 52/3.
croys imper. sg. (OF croisier) cross yourself 6/27.
cruste n. (OF croste) crust 42/12.
cry n. (OF cri) in *his cry did make*, caused to be announced 34/22.
cuntre n. (OF contrée) country 44/20.
cuppe see *coupe*.
cure n. (OF cure) care, responsibility 8/14, 55/8, 9; responsibility for spiritual welfare 31/38, 39, 32/3.
curious adj. (OF curius) costly, sumptuous 19/7.
cursid(e), cursyd pa. pple (OE cursian) sinful, wicked 6/26, 17/27, 19/33, 37/3, 38/9.
curtesy n. (OF curteisie) in *for his curtesy*, to be so kind as to 26/10–11.
curteys adj. (OF curteis) courteous, gentle 26/3.
cyte(e) n. (OF cité) town 17/22, 24, 27 10, 12; *cytees, citees* n. pl. 31/1, 2, 3.
dame n. (OF dame) lady 26/16.
dampne pr. 3. pl (OF dampner) cause to be damned 46/5; *dampned* pa. pple damned, condemned 16/33, 17/2.
Danyel n. Daniel 18/21, 30, 27/7.
dareþ pr. 3 sg. (OE darian) is scared 14/17.
Dauid, Dauyd, Dauib, n. David 7/12, 12/36, 13/4, 24/30, 52/19, 24.
day n. (OE dæg) day 4/17, 6/16; *dayes* n. pl. 30/12, 32/18.
dead adj. (OE dēad) dead 42/28; *þat deade were*, who died 34/5.
deadly, deedly adj. (OE dēadlic) mortal 15/26, 29/6, 36/11, 43/26.
deadly adv. (OE dēadlice) in a way harmful to the soul 24/17.
deboner adj. (OF debonere) kind, gentle 47/5.
dede, deede n. (Angl. dēd) deed, action 12/34, 17/29, 33, 25/26; *in dede*, in fact 27/26; *dedis* n. pl. 6/21, 16/37.
deef adj. (OE dēaf) deaf 29/25.
deep, depe adj. (OE dēop) profound, deep 3/13, 5/37; *depe* adv. 4/48; *depper* comp.

adj. & adv. 48/7, 9, 12.
deeph, deþ n. (OE *dēaþ*) death 5/35, 8/11, 13/27, 55/34; [*deth*] n. death 8/19.
defaute n. (OF *defaute*) lack 32/24, 39/5;
defautis n. pl. faults, shortcomings 55/27.
defoule inf. (OF *defouler*) mortify 13/14;
 make dirty, soil 15/35, 47/28; defeat (MS: *defouled*) 47/20; *defoule* pr. 1 pl. 15/27;
defoule pr. 1 pl. subj. 12/32; *defouled*,
 -id pa. pple polluted 9/29; defeated 47/24;
 afflicted 48/3.
delices, delyces n. pl. (OF *delice*) joy 26/24,
 29; desires 46/16.
delicious, delicyous adj. (OF *delicious*) de-
 lightful, glorious 40/25; delicious 55/35.
[delyt] n. (OF *delit*) delight, pleasure 41/6.
delytyþ pr. 3 sg. (OF *delitier*) takes pleasure
 in 41/15; *delitþ* pr. 1 pl. 9/15; *deliten* pr.
 3 pl. delight, give pleasure to 16/35.
delyuer inf. (OF *delivrer*) deliver 31/27;
delyuer pr. 3 sg. subj. 4/4, 7; *delyuer*
 imper. sg. 4/13, 55/21.
deme inf. (OE *dēman*) judge 26/28, 54/4;
demest pr. 2 sg. 31/16; *demip* pr. 3 sg. 31/4;
deme pr. 3 pl. regard as 53/14; *demed* pa.
 pple condemned 53/32.
Denyis n. Dionysius 44/17.
departist pr. 2 sg. (OF *departir*) give up
 37/20; *departe* pr. 3 sg. subj. takes away
 43/6–7; *departiden* pa. 1 pl. parted with
 11/39.
dere inf. (OE *derian*) harm, hurt 13/27,
 18/29; *dered* pa. pple 55/34.
dere adj. (OE *dēore*) dear 3/1, 7/36; adv.
 dearly, at a high price 13/11, 26/29.
derworþe, derworþi adj. (OE *dēorwyrþe*)
 dear, beloved 5/35, 12/1; precious 22/16,
 28/39, 39/34.
desert n. (OF *desert*) desert, merit 11/33.
deserte n. (OF *desert*) desert 39/6.
deserued, disserued pa. pple (OF *deservir*)
 deserved 5/31, 16/6.
desire, desyre inf. (OF *desirer*) desire, long
 for 29/7, 32/13, 41/23; *desirest* pr. 2 sg.
 39/25; *desireþ, desyreþ* pr. 3 sg. desires,
 wants 7/21, 8/10, 14/30, 25/7; *desiren* pr.
 1 pl. 8/21; *desyre* pr. 1 pl. 10/29, 25/22;
 [*desyren*] pr. 1 pl. 8/19; *desired* pa. 3 sg.
 42/8; *desiryng* ger. 10/31.
desires n. pl. (OF *desir*) desires 37/18.
despeir, dispeir n. (AF *despeir*) despair
 43/16, 51/23.

despit, dispyt n. (OF *despit*) insult, humili-
 ation 9/25, 30/17.
destroyeþ pr. 3 sg. (OF *destruire*) destroys
 31/10–11, 32/5.
dette n. (OF *dete*) debt 12/28, 46/23; what
 is due to it 55/6; *wiþ dette*, as a matter of
 duty 12/13; *dettis* n. pl. sins 42/17.
dettour n. (AF *detour*) debtor 46/28, 31;
dettours, dettoures n. pl. debtors, offen-
 ders 42/17, 46/25, 55/14.
deuel n. (OE *dēofol*) devil 30/8, 36/3;
deueles, deuelys gen. 12/6, 38/7, 53/22.
deuocioun n. (OF *devocion*) piety, devout-
 ness 50/18, 31.
deuout adj. (OF *devout*) pious, devout
 10/31.
deye, diþe, dyþe, dye inf. (OE **dēgan*) die
 27/36, 30/12, 41/11, 44/37, 54/32; *diþeþ*
 pr. 3 sg. 54/1; *diþe* pr. 3 sg. subj. 43/32;
deed pa. 3 sg. 16/9; *dyed* pa. 3 sg. 12/8;
dyzed pa. pple 11/33.
deyned pa. 3 sg. (OF *deignier*) condescend-
 ed 11/29.
dignite, dignyte n. (OF *dignité*) excellence
 3/25, 26.
diþe see *deye*.
disciplis n. pl. (OF *disciple*) disciples 4/29–
 30, 29/28.
dishonour n. (OF *deshonor*) dishonour, in-
 dignity 37/10.
dispende pr. 1 sg. (OF *despendre*) spend
 46/29; *dispendist* pr. 2 sg. 46/38; *dispende*
 pr. 2 sg. subj. 46/32.
dispyse inf. (OF *despis-*, stem of *despire*)
 despise 24/39; *dispisist* pr. 2 sg. 32/33;
dispiþ pr. 3 sg. 30/21; *dispisid* pa. 3
 pl. 36/3; *dispisedyn* pa. 3 pl. 25/16.
disserued see *deserued*.
do(n), done, doon inf. (OE *dōn*) do, act,
 perform 4/20, 5/31, 12/28, 14/26, 26/9,
 27/5; *do* pr. 1 sg. 7/35, 26/19; *doist, doost*
 pr. 2 sg. 6/26, 37/15, 50/6; *doiþ, doþ* pr. 3
 sg. does 6/24, 8/3, 8/14, 18; causes 8/10,
 20; [*doth*] pr. 3 sg. 45/19; *do(n)* pr. 1 pl.
 do 7/22, 9/25; commit 42/18; put 53/5;
do(n), doon, doiþ pr. 3 pl. 4/20, 8/2, 9/18,
 24/40, 49/3, 21; *do* pr. 2 sg. subj. 50/6;
do pr. 3 sg. subj. 4/32, 16/34; *do* pr. 1. pl.
 subj. 46/17; *do* pr. 2 pl. subj. 51/27, 54/
 32; *dide* pa. 1. sg 44/37; *didest, didist* pa.
 2 sg. 22/21, 42/32, 43/5; *did(e), dyd* pa. 3
 sg. 9/32, 34, 11/33, 38, 30/3, 34/22; *dide(n)*
 pa. 3 pl. 25/13, 15, 27; *dide* pa. 3 sg.

subj. 37/11; *dyde* pa. 1 pl. subj. 49/33; *do* imper. sg. 55/10; *don(e)*, *doon* pa. pple 4/9, 5/20, 14/10, 23/36, 25/32, 46/20. *doel* n. (OF *doel*) distressing matter 25/24. [*dolefulle*] adj. (prec. + -fulle) painful 5/19. *domesman* n. (OE phrase *dōmes man*) judge 5/26, 6/10. *dongioun*, *dongoun*, *dungoun* n. (OF *donjon*) prison 23/8, 33/1, 34/28; underground prison cell or cave 33/19–20, 55/28, 29. *doom*, *dome* n. (OE *dōm*) judgment, verdict 10/23, 13/32; Last Judgment 20/12; *day of doom(e)*, Doomsday 17/36, 34/1; *to take his doom*, to be sentenced 5/27; *drawen...to his doom*, brought to trial 5/28–29; *doom of deeb*, damnation 5/35; *riȝt dome*, discretion 49/23–24; *domes* n. pl. 27/36. *dore* n. (OE *durū*) door 5/7, 11. *douȝter* n. (OE *dohtor*) daughter 34/32; *douȝtres* n. pl. 18/18. *douȝty* adj. (OE *dohtig*) brave 47/35. *doumbe* adj. (OE *dumb*) lacking speech 21/2, 39/2; *þe doumbe*, deaf-mutes 29/25. *doun*, *down* adv. (OE *dūne*) down 34/38, 44/29, 47/24. *drawe* inf. (OE *dragan*) bring, pull 5/37, 6/24, 30/3; *drawiþ* pr. 3 sg. approaches 40/34; *drawiþ hym out on lengþe*, prolongs it 10/32; *drawe* pr. 2 sg. subj. cause to turn away from 41/25; *drawe* pr. 3 sg. subj. 43/19; *drouȝ* pa. 3 sg. 26/15; *drawen* pa. pple 5/28, 19/14. *dred(e)* inf. (OE *ondrædan*; Angl. **ondrēdan*) be afraid (of), fear [11/25], 14/27, 35/17; *drede* imper. sg. 43/13. *drede* n. (from verb) fear, awe 4/37, 5/1, 9/10. *dreem* n. (OE *drēam*; cf. ON *draumr* = dream) dream 33/28. *dreȝe*, *dreȝe* inf. (OE *drē(o)gan*) suffer 20/6, 30/11, 36/13; *penaunce to dreȝe*, to do penance 34/28; *dreȝen* pr. 3 pl. 36/8. *drink*, *drynk* n. (OE *drinc*) drink 7/32, 17/25, 45/14; *drynkis* n. pl. 18/7. *drye* adj. (OE *drȳge*) dry 42/27. *drynk(e)* inf. (OE *drincan*) drink 7/31, 32, 51/5; *drynkyn* pr. 2 pl. 7/35; *drank(e)* pa. 3 sg. 13/5, 29/21, 53/28; *drynkyng* ger. 18/17; *dronken* pa. pple 18/13. *dul*, *dulle* adj. (OE ? **dylle*) heavy, dejected 10/26, 14/4; indolent, slow, inactive 15/32, 49/8, 52/15.

dulleþ pr. 3 sg. (from *dul*) becomes inactive 50/25; *dulle* pr. 3 sg. subj. 51/17. *durkeþ* pr. 3 sg. (OE *deorcian*) keeps still 14/17. *dwelle* inf. (OE *dwellan*) live, dwell 26/24, 29; *dwelle* pr. 1 pl. tarry, linger 35/17; *dwellyng* ger. delay, tarrying 34/30; *dwellyng(e) make*, sit on 41/28; remain 34/7; dwell on 42/1; *þi dwellyng schal be*, you shall live 27/21. *dye*, *dyȝe* see *deye*. *dyuerse* adj. (OF *diverse*) several, numerous 17/26, 33/23. *ech*, *eche* indef. pron. (OE *ælc*) each, every 4/17, 12/21, 14/8, 37/3. *eche* inf. (OE *ēcan*) to increase 34/9; *echiþ* pr. 3 sg. adds 55/10. *ech(e)dayes* adj. (*ech(e)* + OE *dæges*) daily 4/17, 40/11, 35. *ech(e)oon*, *echon(e)* indef. pron. (OE *ælc* + *ān*) each (one), everyone 3/22, 14/40, 34/31, 39/8. *eende*, *ende* n. (OE *ende*) end 4/28, 25/15; top 51/15; purpose, objective 54/4, 5. *eende*, *ende* inf. (OE *endian*) to come to an end 38/16, 24, 49/12; [*endeth*] pr. 3 sg. 41/6. *eendeles*, *endeles* adj. (OE *endelēas*) eternal, everlasting 5/17, 11/29, 35, 12/7. *eendelesly* adv. (OE *endelēaslice*) for ever 35/6. *eendying(e)*, *endying(e)* n. (OE *endung*) end 11/27, 24/32; destiny 23/32; *þat haþ eendying (takiþ eendying)*, that comes to an end 41/2–3, 5, 9. *eeris* n. pl. (OE *ēare*) ears 7/24, 9/24. *efte* adv. (OE *eft*) again 42/24, 25. *eftsones* adv. (OE *eft* + *sōna* + *s*) again 43/12. *eggid* adj. (OE *ecged*) having a cutting edge 14/15. *eggib* pr. 3 sg. (ON *eggja*) incites 48/38, 49/6. *ele* n. (Angl. *ēl*) eel 19/14; *eles* n. pl. 19/9. *elleuen* num. (OE *endleofon*) eleven 34/9. *ellis* adv. (OE *elles*) otherwise 7/15, 22/20; *noþing ellis*, nothing else 3/18, 23/5; *not (noȝt) ellis*, nothing else 12/29, 30/35; *sumwhat ellis*, something else 8/6. *elliswhere* adv. (OE *elles hwær*) elsewhere 3/9. *enchesoun* n. (OF *enchaison*) reason, cause 7/9, 47/16.

enclose inf. (ad. OF *enclos*, pple of *enclore*) include 20/25.
encrease inf. (AF *encress-*, *encreiss-*) increase, augment 39/35; *encressid* pa. pple 34/13–14.
enemy n. (OF *enemi*) devil 6/19, 49/29; *enemy* 12/17, 45/20; *enmyes* n. pl. 45/26.
enfeblischip pr. 3 sg. (OF *enfebliss-*) grows weak 40/37, 49/8; *enfeblisschid* pa. 3 sg. impaired 54/2.
englische, englysche n. (OE *englisc*) English 13/2, 28, 34.
Englond n. (OE *Engla lond*) England 34/18.
ensaumple n. (AF *ensample*) example 21/15, 50/26; *in ensaumple to vs*, to set us an example 21/21; *in ensaumple herof*, as an illustration of this 27/6.
entendaunt adj. (OF *entendant*) attentive, heeding 9/27, 28; looking after 37/27.
entent n. (OF *entente*) in [*in*] *þat entent*, with that intention 17/32.
enuye, envye n. (OF *envie*) envy 28/22; hatred 51/21.
envenemows adj. (OF *envenimous*) pernicious 41/33.
envious, envyous adj. (AF *envious*) hostile, full of hatred 6/19, 23, 48/36.
eny adj. (OE *ænig*) any 32/1, 49/30. See *any* and *ony*.
enyntiseþ pr. 3 sg. (OF *anientiss-*) impairs 53/33.
epistle n. (OF *epistle*) epistle 53/4.
erbere n. (OF *herbier*) garden 19/32, 41/28.
ere conj. (OE *ær*) before 7/16, 8/17; *ere þat*, before 16/9; adv. 19/26, 27/34.
erles n. pl. (OE *eorl*) earls 31/21.
Ermyte n. (OF *ermite*) Hermit 3 (title).
erþe n. (OE *eorþe*) earth 4/20, 8/33; ‘dust’ 11/30, 22/14.
erpely adj. (OE *eorþlic*) worldly 8/35, 9/2, 3; mortal 35/34.
ete inf. (OE *etan*) eat 13/35, 14/30; *etiþ* pr. 3 sg. 41/33; *eten* pr. 3. pl. 42/5; *eet(e)* pa. 3 sg. 29/21, 53/28; *eten* pa. pple 18/14.
Eue n. Eve 36/4.
euen adv. (OE *efen*) straight 48/5, 8.
euentide n. (Angl. *ēfen-tid*) evening, dusk 17/21.
euenynge n. (OE *efning*) equal, in *sche gate euenynge in mede*, she received the same reward 17/13.
euere adv. (OE *æfre*) always, ever 3/3, 7/24, 22/10; *for euer(e)*, for ever 35/29, 39/38;

euer þe more so, the more 32/33; *euer(e) yliche, (ylyche, ylike)* always, invariably 6/20, 40/26, 31, 32, 42/31.
euerlastande pr. pple (OE *æfre – læstende*) eternal 33/14.
euerlastyng pr. pple (OE *æfre + læst- + -yng*) eternal 56/15.
euery indef. pron. (OE *æfre ælc*) every 3/23, 4/14.
eyzen, izen n. pl. (OE *ēage*, late OE *ēge*) eyes 5/29, 7/24, 43/37.
eyr n. (OF *air*) air 33/22.
eyres see *heyre*.
face n. (OF *face*) face 13/35, 16/2.
fader, fadir n. (OE *fæder*) father 3/28, 31, 21/9, 14.
faile, fayle inf. (OF *faillir*) fail 31/34; fail to fulfil one’s promise 38/21; *faile* pr. 3 sg. subj. become exhausted 55/20; *faile, fayle* pr. 1 pl. withhold 40/33; fail 56/9; *faile(n), fayle(n)* pr. 3 pl. are unsuccessful 10/27; go wrong 23/31; grow feeble 40/19; fail 50/38; *faylande* pr. pple 40/26; *failyng* pr. pple lacking 19/12.
faire adj. (OE *fæger*) beautiful, handsome 15/34, 19/29; *fairer* comp. 28/23.
fairhed n. (prec. + -hed) beauty 16/32, 42/2.
fairnes(se) n. (OE *fægernes*) beauty 19/34, 22/4, 24/21.
fal n. (OE *feall*) lapse into sin 43/26; *fallis* n. pl. 43/26.
falle inf. (OE *feallan*) fall 51/4; fall morally, into error 5/23, 18/10; be afflicted with 4/12; happen to 27/23; happen 28/9; *falllest* pr. 2 sg., in *þou falllest... as in dette*, you become as it were a debtor 46/37; *falleþ, falliþ* pr. 3 sg. happens to 28/12; befits 3/10, 38/31; is appropriate, belongs to 37/6, 10, 38/13; *falle(n), falleþ, falliþ* pr. 3 pl. 14/37, 15/5, 39/18, 52/30, 31, 54/5; *falle* pr. 2 sg. subj. 43/11, 16; *falle* pr. 3 sg. subj. 19/2, 45/20; *fel, felle* pa. 3 sg. 6/23, 27/17, 30/8; *felle* pa. 3 pl. 34/9; *falle* imper. sg. [42/34], 43/12; *fallen* pa. pple 6/6, 43/12; *fallyng* ger. 50/35.
fals adj. (OF *fals*) deceitful, wicked 5/34; wrong, false 14/23, 17/30, 27/13; vain 14/38; dishonest 47/1.
fantasye n. (OF *phantasie*) imagination 40/4.
fantom n. (OF *fantosme*) illusion 33/28.

fardel n. (OF *fardel*) bundle, burden 5/36.
fare pr. 1 sg. (OE *faran*) fare 6/16; *fareþ*,
farip pr. 3 sg. 14/19, 26/22, 33/26; *faren*
 pr. 3 pl. 6/17.
fast adj. (OE *fæst*) strong, steadfast 48/12.
fast(e) adv. (OE *fæste*) tightly [5/21]; ea-
 gerly 33/30, 34/31.
fast(e) inf. (OE *fæstan*) abstain from food,
fast 14/29, 49/7; *fastist* pr. 2 sg. 44/5;
fastip pr. 3 sg. 50/23; *fastid* pa. 3 sg.
 53/13; *fastyng(e)* ger. 14/20, 16/36, 17/3,
 25/14.
fastned pa. 3 pl. (OE *fæstnian*) set 17/8;
fastened pa. pple set 17/10; accompany-
 ing 17/15; directed towards 21/7.
faukoun, faukun n. (OF *faucun*) falcon 26/2,
 3, 4, 34.
fawnes n. pl. (OF *faon*) young animals 39/3.
feble adj. (AF *feble*) weak 14/34, 25/11.
feblen pr. 3 pl. (from adj.) grow weak 40/19.
feblenes(se), *febilnesse* n. (from adj.) weak-
 ness 12/30, 48/18, 55/33.
fede inf. (OE *fēdan*) feed 16/24, 29; *fediþ*
 pr. 3 sg. 38/5; *fede* pr. 3 pl. 39/3; *fede*
 pr. 3 sg. subj. 38/9; *fedde* pa. 3 sg. 29/27,
 39/6.
feend(e), *fende* n. (OE *fēond*) fiend, devil
 6/20, 27, 10/4, 49/36; *fendis* gen. 38/10;
feendis n. pl. 11/40, 44/27.
feestyng ger. (OF *fester*) feasting, meal
 29/29.
feip n. (AF *feid*, later *fei*) faith, confidence
 38/20, 29.
feipful adj. (prec. + OE -ful) confident
 33/15; faithful, loyal 38/38; adv. full of
 confidence 33/29.
feipfulli, feipfully adv. (from adj. + OE
 -lice) full of confidence 38/17; diligently
 6/36.
felawes n. pl. (OE *fēolaga* from ON *fēlagi*)
 companions 18/21, 24.
felawschep, felawship(e) n. (prec. + OE
 -scipe) company, heavenly community
 34/8, 15, 23, 26, 35/12, 29.
fele inf. (OE *fēlan*) feel 19/1, 40/22; *fele* pr.
 1 sg. 45/40; *felip* pr. 3 sg. 5/27; *fele(n)*
 pr. 1 pl. 13/38, 33/29; *fele(n)* pr. 3 pl.
 9/18, 46/7; *feled, felyd* pa. 3 sg. 46/9,
 56/5; *felyd* pa. pple 40/9; *felyng* ger. 46/2.
felled pa. 3 sg. (OE *fellan*) felled, knocked
 down 52/26.
feloun adj. (OF *felon*) dangerous, harmful
 51/32.

fendist pr. 2 sg. (aphetic form of *defende*,
 OF *defendre*) forbid 35/34.
fer adj. & adv. (OE *feor*) far 9/21, 14/39,
 40, 33/36.
ferdnes n. (from *ferd*, pa. pple of *feren*, +
 -nes) fear 14/16, 49/33.
fere n. (OE *fēra*) in *to fere*, as a companion
 18/34.
ferforþ adv. (OE *feor* + *forþ*) in *as fer-*
forþ... as, as much... as 14/36–37.
ferþe, forþe num. (OE *fēorþa*) fourth 7/3,
 10/6, 40/10.
ferþing n. (OE *fēorþung*) farthing 17/11, 12.
feste n. (OF *feste*) feast 35/11.
festen imper. sg. (OE *fæstan*) in *festen not*
þi likyng in, do not take pleasure in 41/2;
festened pa. pple united 11/9, 37/17; es-
 tablished 23/12, 29/37; attached 56/7.
fewe adj. & n. (OE *fēawe*) few 9/17, 34/15;
fewer comp. 34/10.
feyne pr. 1 pl. (OF *fein*-, stem of *feindre*)
 pretend, simulate 15/4.
feyntly adv. (OF *feint*) feebly, sluggishly
 13/14, 14/11.
ffayn adj. (OE *fægen*) eager 26/29.
ffirst, first(e) adv. (OE *fyrst*) first 14/3,
 19/19, 30/34; for the first time 19/34; at
 first 53/11; num. first 7/1, 5; *at þe first*,
 first of all 9/1–2, 41/2; at first 52/32; *þen*
at þe first, not until then 21/13, 28/3.
ffor, for(e) prep. (OE *for*) for 12/11, 17/8,
 44/33, 34; on account of 5/18(1), 43/17;
 for the sake of 12/8; out of 14/16; in
 spite of 14/14, 16/32; in order to obtain
 17/18(1); *for to*, in order to 5/15, 14/15;
 to 7/19, 9/10–11; so as to 8/17.
ffor, for conj. (OE *for*) for 3/8, 14; because
 16/3, 17/12; *for þat*, because 12/15, 42/9.
Ffortunate n. *Fortunatus* 17/20.
fforþi, forþi adv. & conj. (OE *forþi*) conse-
 quently, therefore 3/7, 15, 19, 6/25;
(noȝt) forþi þat, (not) because 21/11, 27,
 31; *noȝt forþi*, nevertheless 3/11.
fforwondred pa. pple (for + OE *wundrian*)
 very much surprised 26/8.
ffro, fro prep. (ON *frā*) from 4/4, 13, 5/18,
 27/19.
fier, fjir, fire, fyer n. (OE *fȳr*) fire 5/17,
 16/26, 17/25, 27, 28/32, 35/24.
fifte, fyfte, fifþe num. (OE *fifta*) fifth 7/4,
 10/25, 42/16, 53/25.
fizte inf. (OE *feohtan*) fight 21/8, 32/20;
fiztiþ pr. 3 sg. 46/14; *fiztyng* ger. 15/1.

fille inf. (OE *fyllan*) fill, satiate 18/22; *filled* pa. 3 pl. filled 29/28; *fylled* pa. pple occupied 35/15.

filþe n. (OE *fylþ*) sinfulness 48/26.

fisch n. (OE *fisc*) fish 18/5; *fisches*, *ffysches* n. pl. 29/28, 33/23.

flee, *fle* inf. (OE *flēogan*, *flēon*) fly 26/5, 51/12, 13; *flee* 49/34, 36; *fleyng* ger. flying 51/10, 11. On the confusion between OE *flēogan* and *flēon* see the MMED s.v. *flēn*.

fleis(s)ch(e), *flesch(e)* n. (OE *flāsc*) the flesh of the human body 15/18, 21/27; meat 18/6; the human body 13/22, 38, 50/24, [54/23]; bodily desires 25/18; man's physical or sensual nature 14/30, 32/18, 45/27; sexual passion or intercourse [20/35], 36; *flesschis* gen. 45/22; *to take fleisch 7 blood*, to become incarnate 12/1.

fleis(s)chly adj. (OE *flāsclic*) of the human body 21/1, 31/15; physical, affecting the body 50/14; of (physical) kinship 20/36, 21/26; characteristic of human nature 45/25, 46/8, 47/28.

fleischly adv. (OE *flāsclice*) physically 21/17.

flemed pa. pple (Angl. *flēman*) exiled, put to flight 40/2.

flize n. (OE *flē(o)ge*) insect that flies 41/33.

flitten inf. (ON *flytja*) move 16/23.

flood n. (OE *flōd*) river 33/23.

flour(e) n. (OF *flour*) flower 41/28, 30, 32.

fode, *foode* n. (OE *fōda*) food 4/17, 39/8, 40/36.

folow(e), *folow(e)*, *folwe* inf. (OE *folgian*) follow, obey, act in accordance with 36/22, 35, 37/7, 54/38, 55/15; *folewest* pr. 2 sg. 39/20, 21; *foleweþ*, *folewip* pr. 3 sg. follows 18/11, 38/1; obeys 31/13, 36/21; follows as a result 14/8; *folewe*, *folowe* pr. 1 pl. 45/24, 54/34; *folew(en)*, *folewip* pr. 3 pl. obey 46/7; follow 35/32; undertake 49/3; *folow* pr. 2 sg. subj. 37/20; *folewid* pa. 3 sg. 36/2; *folewed* pa. 3 pl. 36/9; *folew(e)* imper. pl. 54/31, 55/9; *folewyng* ger. 55/1; *folewed*, pa. pple 18/14.

folk(e) n. (OE *folc*) people 9/20, 20/25, 23/27; band 14/14; citizens 31/3.

folly(e) n. (OF *folie*) folly 32/21, 46/38, 52/16.

folye pr. 3 sg. subj. (OF *folier*) act foolishly, make a mistake 55/20.

fondid pa. pple (OE *fandian*) tempted 48/35.

fondyng n. (OE *fandung*) temptation 4/12, 46/4; *fondynges*, *fondyngis* n. pl. 6/21, 46/3.

fool, *fole* n. (OF *fol*) fool 8/1, 24/14.

foot n. (OE *fōt*) foot 14/31, 51/13; bottom 51/4; *feet*, *fete* n. pl. 47/20, 50/32; *vndir foote*, in subjection 32/21, 52/31; *if he bee...* *vndir feet kaste*, if it vanquishes you 42/31–32.

forbediþ pr. 3 sg. (OE *forbēodan*) forbids 54/38, 55/2; *forboden* pa. pple 55/11.

forbere inf. (OE *forberan*) abstain from 14/30; spare 16/14, 15; *forberiþ* pr. 3 sg. 18/35.

forbisne, *forbyse*, *forbysne* n. (OE *forebȳsen*) story, exemplum 34/17, 29, 34; example 15/36.

force n. (OF *force*) physical strength 14/37, 16/32; power 27/15; *force* 49/31.

forcip pr. 3 sg. (OF *forcer*) strengthens 10/32.

fordo inf. (OE *fordōn*) overcome 9/31, 16/13; *fordoþ* pr. 3 sg. destroys 31/10; *fordon* pr. 3 pl. prevent 9/16, 33/39; *fordo* pr. 1 pl. subj. destroy 29/9; *fordo* imper. sg. 36/27; *fordon* pa. pple overcome 10/34, 54/27; killed 26/20.

forzete inf. (OE *forġietan*) forget 9/8, 44/13; *forzetip* pr. 3 sg. 26/37; *forzete* pr. 3 pl. 27/1; [*forȳeten*] pr. 3 pl. 25/29.

forzyue(n) inf. (OE *forġiefan*) forgive 10/12, 22, 43/11; *forzyue* pr. 1 sg. 45/8, 9; *forzyueþ* pr. 3 sg. 43/2; *forzyue(n)* pr. 1 pl. 4/10, 42/17, 19; *forzyue* pr. 2 sg. subj. 10/21; *forzyue* pr. 3 sg. subj. 6/9, 10/21; *forzyue* pr. 1 pl. subj. 46/18; *fforziue*, *forzyue*, *forȳfimper* sg. 4/9, 10/14, 15/4, 47/13; *forzyuen* pa. pple 10/15, 43/11.

forzyuenes(se), *forzifnes* n. (OE *forġifenes*, *-gifnes*) forgiveness 42/20, 23–24, 43/8, 47/9–10.

forme n. (OF *fourme*) physical shape 21/32, 22/8.

forme adj. (OE *forma*) in *forme fadir*, ancestor 20/27; *former* comp., in *former fadir*, ancestor 13/17–18, 25.

forsake inf. (OE *forsacan*) refuse, fail to do 35/3; *forsake* pr. 3 pl. neglect 41/30; *forsake* pr. 3 sg. subj. renounce 36/36; *for-*

saken pa. pple given up, renounced 21/10, 12, 39/28; *forsakyng* ger. 25/13.
forscapen pa. pple (OE *forscapen*) misshapen, monstrous 11/32.
forsøpe adv. (OE *forsōþ*) truly 6/9, 14/36; *wite þou wel forsøpe*, know thou for a fact 11/7, 28/13.
forþ(e) adv. (OE *forþ*) onward, away 5/27; *he passiþ forþe*, he continues 55/10.
forþe num., see *ferþe*.
forþer inf. (OE *forþor*, adv.; cf. OE *fyrþr(i)an*) be of assistance 52/17.
forþinkyng n. (OE **forþyncan*) repentance 31/30.
forward n. (OE *foreweard*) condition 15/27, 36/18.
forwaried pa. pple (cf. OE *wærgan*) damned 35/25.
fostureþ pr. 3 sg. (OE **fōstriān*) fosters, encourages 18/20.
foule n. (OE *fugol*) bird 26/6, 17; *foules* n. pl. 9/33, 33/22.
foul(e) adj. (OE *fūl*) evil, wicked 7/2, 17/20; wretched 15/32; ugly 15/30, 22/1.
foule, *fouly* adv. (OE *fūle* & *fūlice*) shamefully 9/29; sinfully 18/10, 43/20.
four num. (OE *fēower*) four 22/29, 23/12.
fourmed pa. 3 sg. (OF *fourmer*) created, made 21/32; *fourmed* pa. pple 21/28.
fourti num. (OE *fēowertig*) forty 39/6.
foyled pa. pple (aberrant form of *filen*, *foulen*) defiled 9/30, 34.
freedom n. (OE *frēodōm*) liberty 19/34.
free, *fre* adj. (OE *frēo*) free 11/23, 13/26; free from 13/31; generous 22/5, 44/16.
freend(e), *friend(e)* n. (OE *frēond*) friend 4/38, 18/21, 22/26, 28/13; *freendis* gen. 28/12; *freendis* n. pl. 7/36, 34/21.
freendly adj. (OE *frēondlic*) friendly 34/25.
frely adj. (OE *frēolic*) noble 35/8.
frely adv. (OE *frēolice*) generously 12/25, 35/7; fully 34/25; willingly 47/7.
fremde n. (OE *fremde*) stranger 25/28.
frettid pa. pple (from OF pa. pple *freté*) adorned 19/23.
fronte n. (OF *front*) forehead 44/8.
froward adj. (OE *fromweard*) unwilling, obstinate 32/36.
froward prep. (OE *fromweard*) from 9/24.
fruyt n. (OF *fruit*) fruit 55/35.
ful adj. (OE *ful*) full 7/10, 11; *so at þe fulle*, so abundantly 29/28.

[*ful*, *full*] adv. (OE *ful(l)*) very 5/19, 11/25, 40/28.
fulfille inf. (OE *fulfyllan*) complete 34/8; occupy 34/22; comply with 39/35; satisfy 42/11; *fulfilleþ* pr. 3 sg. grants 8/6; *fulfilled*, *-id*, *-yd* pa. pple complete 26/32, 34/1-2; full 56/3; brought about 29/11, 32/16; done 29/5; shared by 28/29; filled 34/20, 42/7.
fulli, *fully* adv. (OE *fullice*) completely 16/10, 29/5; abundantly 39/6; in every respect 46/19.
fullid pa. pple (from adj. *ful*) filled, satisfied 27/1.
furneyce, *furneys* n. (OF *fornais*) oven, furnace 18/31, 32.
fyer see *fier*.
fynde inf. (OE *findan*) obtain 5/26, 6/10; find 11/14, 41/26; find out, discover 14/38, 27/22; *likyng*... *fynde*, take pleasure in 48/33; *fyndiþ* pr. 3 sg. 26/36, 41/27; *fynde* pr. 1 pl. 25/23; *fynde* pr. 3 pl. 41/31; *fonde* pa. 3 sg. 20/20, 26/5; *ffynde* imper. sg. 53/17; *founden* pa. pple 34/26.
fyue num. (OE *fif*) five 6/39, 29/27.
gadir inf. (OE *gaderian*) assemble 34/3. Cf. *geder*.
garlondes n. pl. (OF *garlande*) chaplets 19/11, 23.
gate pa. 3 sg. (ON *geta*) got, received 17/13; *geten* pa. pple conceived 52/4.
geaunt, *gyaunt* n. (OF *geant*) giant 52/23, 25.
geder, *gedir* inf. (OE *gæderian*) gather, bring together 20/25, 55/23; *gederiþ* pr. 3 sg. 43/35; *gederid* pa. pple 5/11, 37/19; *gederyng* ger. gathering 35/7; collecting 54/10.
gelous adj. (OF *gelōs*) solicitous, anxious 14/1.
gelousy n. (OF *gelosie*) devoted love 26/28. *Genesis* n. Genesis 9/32.
gentil adj. (OF *gentil*) of excellent breed 26/2.
gestenyng n. (OSw. *gestning*) guests 35/20.
geten see *gate*.
gilt(e), *gult*, *gylt* n. (OE *gylt*) guilt, sins 6/6, 19/28, 20/3, 25/33, 27/28, 30, 33/2; *giltis* n. pl. 6/8, 9.
gilti, *gilty* adj. (OE *gyltig*) guilty 5/13, 12/6, 19/18, 34/27.
glad adj. (OE *glæd*) joyful 18/32.

gladly adv. (OE glædlice) willingly 30/15.
glemes n. pl. (OE glām) beams 32/32, 43/30.
gloand pr. pple (OE glōwan) glowing 28/32.
gloteny(e) n. (OF glotonie) gluttony 14/1, 18/9, 18.
glotoun n. (OF gloton) glutton 18/12.
glyde inf. (OE glidan) disappear 19/34; go away 27/20; *glid(e)*, *glyde* pr. 3 sg. subj. falls, slips 5/12, 32/21, 54/25.
go inf. (OE gān) go 8/24; walk about 19/21; *goon* pr. 3 pl., in *goon aftir*, obey 39/28; *goand* pr. pple 29/4. See *wende*.
God n. (OE god) God passim; *Goddis*, *Goddess* gen. 3/1, 30, 26/35.
godheed, *godhed* n. (OE god + *-hædu) divinity 16/3, 23/35, 29/15.
gold n. (OE gold) gold 16/31, 17/7.
Golye n. Goliath 52/19.
good(e) adj. (OE gōd) good 3/7, 6/21, 12/34, 18/20; kind, benevolent 11/28; virtuous 18/17, 22/21; chaste 25/35, 36.
good(e) n. (OE gōd) good thing, benefit(s) 4/14, 21, 28/25, 27; what is good 14/36, 49/6; virtue 12/31, 28/3; goods 25/22; *to þi (his) goode*, *for þi good*, for your (his) own benefit 26/19, 46/34–35, 47/36–37; *goodes*, *goodis* n. pl. benefits 4/4, 16, 11/2, 25/25; goods, possessions 4/15, 16, 21/17; good deeds 39/27, 50/13.
goodly adv. (prob. OE; cf. OHG guotlicho) properly 53/3; *zif it goodly myzt be*, if this was at all possible 26/12.
goodnes(se) n. (OE gōdnes) goodness, virtue 5/22, 6/1, 9/7–8, 17/18; good deeds 36/15.
goost n. (OE gāst) spirit, devil 17/20, 21; the Holy Ghost 11/19, 15/37.
goostli, *-ly*, *gostli*, *-ly* adj. (OE gāstlic) spiritual 3/12, 14, 4/15, 20/37, 48/30.
gospel n. (OE godspel) gospel 4/29, 5/4.
gostly adv. (OE gāstlice) spiritually 21/24.
gouverne inf. (OF gouverner) rule 31/7, 22; *gouverneþ* pr. 3 sg. 27/25, 31/1.
gouvernour n. (OF gouverneur) lord, ruler 31/8.
grace n. (OF grace) grace 3/2, 20; gifts, favours 46/31.
graiþe, *greiþe* inf. (ON greiþa) prepare 5/4; provide for 37/27; *graiþeþ* pr. 3 sg. 8/12; *greiþe* pr. 3 sg. subj. 38/35; *grayþe* imper. sg. 4/34; *greiþed*, *greiþid*, pa. pple 5/30, 35/25.

graunt(e) inf. (OF granter) grant 6/15, 7/22, 34; *grauntþ* pr. 3 sg. 8/27, 38/25; *graunt(e)* pr. 3 sg. subj. 4/23, 5/9, 9/11; *graunte* pr. 1 pl. subj. acknowledge 23/4; *grauntid* pa. 3 sg. 45/4; *graunte* imper. sg. 4/22.
gredy adj. (Angl. grēdig) desirous 42/10.
gresse n. (ON græs) plant 41/32; *gresses* n. pl. herbs 54/10.
greet(e), *grete* adj. (OE grēat) great 5/1, 7/18, 9/22; profound 3/13, 14; abundant 11/36; coarse 15/30; important 10/30.
greetly, *gretly* adv. (from prec.) greatly, strongly, intensely 10/30, 38/27, 51/18, 54/9.
Gregori, *-ry* n. Gregory 7/16, 17/19, 29.
greiþe see *graiþe*.
greme n. (ON gremi) anger, hatred 6/23, 45/28.
grene n. (OE grēne) green cloth 19/23.
grette pa. 3 sg. (OE grētan) greeted 26/14; *gretynge* ger. 3/1.
greue inf. (AF grever) cause grief 26/32; *greueþ* pr. 3 sg. worries, depresses 56/11; *greued* pa. pple sorry 44/29; angry 47/26.
grisly adv. (from adj. grisly: OE grislic) horribly 5/16.
grounde n. (OE grūnd) ground 16/2, 19/2.
groweþ pr. 3 sg. (OE grōwan) grows 41/28.
grucche pr. 1 pl. (OF groucher) grumble (at) 25/12, 21.
gult see *gilt*.
gyle n. (OF g(u)ile) trick, stratagem 49/31, 51/21.
gyueþ pr. 3 sg. (ON gefa; OSw gifa; see N.E.D.) gives 15/26; *gyue* pr. 3 sg. subj. 4/4, 12/35; *gyue* imper. sg. 35/33. See *zyue*.
gate n. (OE pl. gatu) gate 35/22; *zates*, *zatis* n. pl. 35/20, 28.
zede pa. 3 sg. (OE ēode, 3e-ēode) went, walked 29/25.
zee, *3e* pers. pron. (OE gē) you 6/31, 32, 7/7, 34.
zeer n. (Angl. gēr) year 15/20, 17/5; *zeer*, *zeeris* n. pl. 12/21, 27/23, 34/6.
zelde inf. (Angl. geldan) repay, give back 13/2; *zeldist* pr. 2 sg. give 55/6; *zeldiþ* pr. 3 sg. yields 39/7.
zerde n. (OE gerd) rod 55/20.
zerne inf. (OE giernan) desire 10/30, 30/10; *zerne* pr. 1 sg. 54/35, 36; *zernēþ*, *zerniþ*

pr. 3 sg. 6/24, 8/1, 28/19, 39/32; *zerne* pr. 2 pl. 7/34; *zerne* pr. 3 pl. 40/7, 54/5; *zerne* pr. 2 sg. subj. 55/3; *zerned*, *zernyde* pa. 3 sg. 42/9, 45/5.
zernyng(e) n. (OE *giernung*) desire 7/4, 32/19, 37/3, 54/31; *zernyngis* n. pl. 5/10, 6/15.
zett see *zit*.
zhe interj. & adv. (OE *gēa*) yea 5/25, 33/36; yes 7/32.
zichande pr. pple (OE *giccan*) itching 42/28.
zif conj. (OE *gif*) if 3/7, 9/11; *al zif*, although 3/10.
zifte n. (OE *gift*) gift 3/12, 12/24; *ziftis* n. pl. 28/22.
zit, *zett* adv. (OE *gī(e)t*, *gēt*) yet 3/12, 5/1, 18/6.
zonge adj. (OE *gung*) young 8/2, 26/1; *zonger* comp. 18/15.
zou, *zow* pers. pron. 2 pl. oblique forms (OE *ēow*) you 6/31, 7/8, 37/36; *zow* pers. pron. 2 sg. 43/6.
zoure poss. pron. (OE *ēower*) your 6/32, 33.
zyfer n. (OE *giefan* + -er) giver 24/39.
zymston n. (OE *gimstān*) precious stone 17/8, 10.
zyue inf. (OE *giefan*) give 6/37, 8/35; *zyue* pr. 1 sg. 16/25; *zyueþ* pr. 3 sg. 15/13, 32; *zyue* pr. 1 pl. 49/32; *zyue* pr. 3 sg. subj. 15/14, 24/23; *zaf*, *zaue* pa. 3 sg. 11/34, 12/15, 18, 14/2; *zyue* imper. sg. 4/17, 25/8; *zeuen*, *zouen*, *zouun*, *zyuen* pa. pple 5/35, 13/3, 15/16, 18, 33, 36, 19/19.
halewed, -id pa. pple (OE *hālgian*) hallowed 4/24, 26, 23/15, 17.
halewes n. pl. (OE *hālga*) saints 25/12, 35/36.
half(e) n. (OE *healf*) half 17/13; side 44/28; *on oþer half(e)*, on the other hand 4/14, 23/24, 31/18.
halle n. (OE *heall*) hall 27/10, 34/19.
hamer n. (OE *hamor*) 44/32, 36.
hand(e), *honde* n. (OE *hand*, *hond*) hand 6/27, 14/31, 26/14, 44/32; *taken on honde*, undertake 53/3; *handis*, *hondis*, *hoondes* n. pl. 6/13, 7/10, 11, 26/35, 43/18.
happen inf. (derivation unknown) wrap up 19/22.
hard(e) adj. (OE *heard*) hard 11/35, 13/23; severe 5/17, 25/15; difficult 13/33, 41/3; strong 47/36.
hard(e)schipes, -is, *hardeschippes* n. pl.

(OE *heard* + -schip) hardships 14/21, 29, 16/36, 25/14, 21, 33/17, 49/5, 54/26.
hardnes(se) n. (OE *heardnes*) hardness 7/3, 10/6, 11.
harm(e) n. (OE *hearm*) misfortune 5/24, 45/20, 22; *in harm of*, *to harme of*, to the detriment of 26/20, 37/4, 55/17; *harmes* n. pl. evils 50/17.
harme inf. (OE *hearmian*) cause harm 8/8, 13/27; hinder 52/23; *harmes*, *harmeh* pr. 3 sg. harms 4/5, 7/33, 15/10; hinders 52/17; *harme(þ)* pr. 3 pl. harm 8/1, 46/5; *harmd* pa. 3 sg. 26/17, 19; *harmd(e)* pa. pple 10/14, 20.
hastely adv. (OF *haste* + -ly) hastily 35/10; *hastilier* comp. 5/33.
hasty adj. (OF *hasti*) hasty 50/35.
hately adv. (OE *hetelice*) scornfully 22/8.
hate pr. 1 sg. (OE *hatian*) hate 42/37; *hatist* pr. 2 sg. 42/33; *hatip* pr. 3 sg. 36/25; *hatide* pa. 3 sg. 16/12.
haue inf. (OE *haf*-, stem of pr. 2 & 3 sg.; inf. *habban*) have 7/19, 11/1; receive 4/37, 6/32; *haue* pr. 1 sg. 26/20; *hast*, *hauest* pr. 2 sg. 5/11, 16, 12/9, 15/18; *haueþ*, *haþ*, [*hathe*] pr. 3 sg. 3/5, 6, [20/9], 21/5, 22/27; *haue* pr. 1 pl. 3/29, 4/2; *haue* pr. 2 pl. 22/3; *haue(þ)*, *haþ*, *han* pr. 3 pl. 3/3, 4/10, 10/20, 21, 20/30, 28/22, 35/2; *haue* pr. 2 sg. subj. 41/20, 27; *haue* pr. 3 sg. subj. 16/30, 23/18; *hadde* pa. 1 sg. 16/21, 22; *haddest*, *haddist* pa. 2 sg. 17/7, 20/30, 30/13; *hadde*, *had* pa. 3 sg. 13/18, 17/13, 26/6, 55/33; *hadde(n)*, *had* pa. 3 pl. 11/8, 17/26, 18/34, 25/16, 32; *haue* imper. sg. 44/35, 48/13; *had* pa. pple 55/35, 56/2.
hay n. (OE *hæg*) hay 27/22.
he pers. pron. (OE *hē*) he, it, passim; *hym*, him passim.
hed, *heued* n. (OE *hēafod*) head 6/4, 26/15, 37/9; Head 31/22; top 48/5; *hedes* n. pl. 19/10.
hee, *hele* n. (OE *hælu*) health 8/20, 21, 25; salvation 5/25, 13/4.
heete, *hete* n. (OE *hætu*) heat 14/9, 11, 21, 28/32.
hele inf. (OE *hælan*) heal 8/10, 15; *helyd* pa. 3 sg. 29/24; *helid* pa. pple 44/7.
heleful adj. (OE *hælf* + -ful) salutary 36/20.
helle n. (OE *hell*) hell 5/18, 36.
help(e) n. (OE *help*) help 6/28, 10/10, 48/24.
helpe(n) inf. (OE *helpan*) help 6/22, 9/6,

20/1; be of use 52/23; be salutary 8/8; *helpiþ* pr. 3 sg. 15/9; *helpe(p)*, *helpiþ* pr. 3 pl. 16/26, 54/18, 28; *helpand* pr. pple 54/20.
hem see *þei*.
hemself, [*hemsilfe*], *hemseluēn* pron. (OE *heom* + self(a)) themselves 14/39, [19/17] 24/37, 25/19, 33/31.
hendely adv. (OE (ge)hēnde) courteously 26/14.
hens adv. (OE *heonan* + -s) from here 33/8.
herde n. (OE *hierde*) shepherd 31/35.
here poss. pron. 3 pl. (OE *heora*) their, passim.
here adv. (OE *hēr*) here 4/20, 7/35; *heraftir*, after this 20/23, 43/21–22; *hereþoru3*, through this 20/24; *herewiþ*, together with these 16/23; *herof*, of this 27/6, 36/25; concerning these 46/30; *herto*, in addition to these 16/22.
here(n) inf. (OE *hieran*, *hēran*) listen to 6/14, 7/18; hear 6/15, 9/24; *here* pr. 1 sg. 7/8, 10; *heriþ* [*hereth*] pr. 3 sg. 8/3, [8/19], 31/8; *here(n)* pr. 1 pl. 4/25, 22/12, 33/27; [*here*] pr. 3 pl. 14/28; *here* pr. 3 sg. subj. 5/9, 7/16; *herde* pa. 3 sg. 17/24, 30; *herand* pr. pple 29/4; *herd(e)* pa. pple 7/1, 5, 14, 17.
heryng n. (OE *hēring*) hearing 56/2.
herken imper. sg. (OE *hercnian*) listen 8/31.
herouns n. pl. (OF *hairon*) herons 18/5.
hert(e) n. (OE *heorte*) heart 5/9, 10, 37/19; *hertes*, *hertis* n. pl. 9/21, 10/23, 29/34, 30/5.
hertily, *hertly* adj. (OE *heortlic*) fervent 6/8, 17/14; profound 43/16.
hertily, *hertely*, *hertly* adv. (OE *heortlice*) earnestly 5/32, 10/25, 11/36, 26/26; heavily 44/8; hard 14/7, 16/1; really 3/17, 32/23; zealously 13/15.
hertles adj. (OE *heortlēas*) without a heart, lacking courage 14/18.
heriþ pr. 3 sg. (OE *hātan*; pa. sg. *hēt*) promises 38/15; *hette* pa. 3 sg. was called 44/18.
heþen adv. (ON *heþan*) hence 8/34.
heþen adj. (OE *hæþen*) pagan 18/26, 30.
heue imper. sg. (OE *hef*-, stem of pr. 2 & 3 sg.; inf. *hebban*) lift 43/18.
heued see *hed*.
heuen(e) n. (OE *heofon*) heaven 3/28, 30, 9/23, 22/9; *heuenes* n. pl. heaven 11/1, 4.

heuenly adj. (OE *heofonlic*) heavenly 20/31, 36.
heuy adj. (OE *hefig*) sad 10/26, 14/4; severe 13/23; heavy, slow 15/32.
hevy adv. (OE *hefige*) heavily 5/28.
hewe n. (OE *hēow*) hue, colour 15/31.
heyrr n. (OF *heir*) heir 18/15; *eyres* n. pl. 21/22.
hide, *hyde* inf. (OE *hȳdan*) hide 19/20, 27, 35/5; protect 20/2.
hiȳe, *hyȳe* adj. (OE *hēh*) high 23/7, 31/20, 50/36; noble 34/36; exalted 51/11, 19, 53/2; *on hyȳe*, at the top 51/3; *þe hye*, those who are powerful 27/36–37; *holde þi soule on hiȳ wiþ God*, think only of God in Heaven 47/25; *hiȳer* comp. adv. 50/37; *hyȳest* superl. adj. 51/9.
hil(le), *hile* inf. (ON *hylja*) protect 15/19, 19/27, 20/2.
hire see *sche*.
hire poss. pron. fem. 3 sg. (OE *hire*) her 15/38, 25/3.
hirselsen, *hirseluē* pron. (OE *hire* + self(a)) herself 20/20, 42/7.
his, *hys*, [*hyse*] poss. pron. (OE *his*) his, its 3/1, 2, 22/35, 24/11, 39/26, [49/28], passim; (as noun pronoun) his 21/19.
holde inf. (Angl. *haldan*) remain unbroken 18/27; consider 20/30, 33; keep 32/21, 48/31; observe, obey 54/33; *holdist* pr. 2 sg. 32/33, 38/19; *holdiþ* pr. 3 sg. considers 24/19; is charged with 32/4; keeps 10/28, 40/37, 55/10; *holde* pr. 1 pl. have received 15/25; *holdiþ* pr. 3 pl. 49/3; *helde* pa. 3 sg. 18/17, 20/19; *he hym helde to*, he confined himself to 18/21; *helde* pa. 3 pl. 17/23; *holde* imper. sg. 5/10, 47/25; *holde(n)* pa. pple bound, under obligation 9/5, 12/12, 46/30; kept 8/10; considered 17/32; exerted 35/16.
hole n. (OE *hol*) hole 48/7.
hole, *hool* adj. (OE *hāl*) healthy 8/13, 40/21; healthy, not blind 55/30, 31; whole 42/10.
holly adv. (from *hole*) completely 26/37, 36/6.
holy, *holi*, *hooly* adj. (OE *hālig*) holy 3/9, 4/38, 6/10, 28, 10/2.
home adv. & n. (OE *hām*) in *calle þin herte home*, be sensible 5/9 (first quotation in N.E.D.: 1526); *at home*, in *holde hem at home wiþ þee*, keep them under control 5/10.
honde, *hondis*, *hondes* see *hand*.

hondemayden n. (from *honde* + OE *mægen*) handmaid 3/1.
hongid pa. pple (OE *hangian*) hanged 6/4.
honour n. (OF *honour*) honour 28/16, 20;
honoures n. pl. 30/16.
honourable adj. (OF *honourable*) worthy of honour 49/20.
honourep pr. 3 sg. (OF *honourer*) honours 9/21; *honoured* pa. pple 7/36, 28/19.
hony n. (OE *hunig*) honey 9/18, 41/27.
hoost n. (OF (h)oste) host 17/29.
hoot, *hote* adj. (OE *hāt*) hot 18/25; ardent 53/11.
hope n. (OE *hopa*) hope 3/3, 4/30.
hope inf. (OE *hopian*) hope 10/35, 23/2;
hopist pr. 2 sg. think, imagine 6/18.
hors n. (OE *hors*) horse 51/23, 53/13; *hors* n. pl. 53/5.
hous n. (OE *hūs*) house 17/11, 23; *to house*, *to his house* 17/25, 32.
how adv. (OE *hū*) how 5/4, 16; *how kene so euer*, however strong 48/22.
howsyng ger. (OE *hūsian*) in *in howsyng to my rewme*, as a house for my kingdom 27/15.
howue n. (OE *hūfe*) cap, covering for the head 20/4.
hundred, *hundrid* num. (OE *hundred*) hundred 17/9, 34/6.
hundridfold adv. (OE *hundred* + *-fald*) hundredfold 37/12.
hunger n. (OE *hungor*) hunger 14/20, 55/3.
hungrep pr. 3 sg. impers. (OE *hyngri*(an)) be hungry 40/21, 54/36.
hungri, *hungry* adj. (OE *hungrig*) hungry 16/37, 40/32, 42/10.
huntiþ pr. 3 sg. (OE *huntian*) hunts after 28/18.
hurteþ, *hurtiþ* pr. 3 sg. (OF *hurter*) hurts, injures 50/32, 33.
hyde see *hide*.
hyze see *hize*.
hym see *he*.
hymself, *hymselfen*, *hymself* pron. (OE *him* + *self*(a)) himself, itself 3/27, 12/18, 15/36, 28/33, 35.
hyt see *it*.
I, y pers. pron. (OE *ic*) I 3/15, 16, 18/33; *me*, *me*, *myself* 3/20, 5/25, *passim*.
idil, *ydil*, *ydel* adj. (OE *idel*) frivolous 7/2, 9/14, 17; *useless* 20/13, 48/23, 55/19.
idilnes, *ydilnes* n. (OE *idelnes*) lack of employment, idleness 14/1, 3.

if conj. (OE *gif*) if 3/17, 6/6, *passim*; *if þat* conj. if 39/9; *as if* conj. as if 5/8, 7/10.
Ignace n. Ignatius 29/37.
izen see *eyzen*.
Ihesu n. Jesus, *passim*.
ilke adj. (OE *ilca*) very, same 26/16.
ilyche adv. (OE *gelice*) equally 22/5. See *euer*(e).
in, *inne* prep. (OE *in*, *innan*) in, into, on 3/2, 4/12, 5/20, 9/15, *passim*.
incalle inf. (from *in* + ON *kalla*) invoke 13/5.
ingang(e) n. (OE *ingang*) admission 35/22, 28.
inner adj. (OE *innera*) inner, spiritual 46/13, 15.
inpatient adj. (OF *impacient*) impatient 52/31.
impossible adj. (OF *impossible*) impossible 18/12–13.
into prep. (OE *intō*) into 5/7, 8, *passim*.
inwitt n. (OE *in* + *witt*) conscience 44/7.
ioie, *ioye* n. (OF *joie*) joy 3/14, 8/33, 11/29.
iourny n. (OF *journee*) journey 51/24.
ioye inf. (OF *joir*) rejoice 34/23; take pleasure in 41/18.
ioyeful adj. (OF *joie* + *-ful*) joyful 40/30.
ire n. (OF *ire*) anger 10/23, 46/4.
Isodre n. Isidore 7/18.
it, [*hyt*] pers. pron. (OE *hit*) it, there 3/7, 17, 11/35, 24/21, *passim*.
itself pron. (OE *hit* + *self*) itself 3/23.
iugide pa. pple (OF *jugier*) sentenced 5/29.
iustice n. (OF *justice*) judge 31/20; *iustices* n. pl. 31/21.

Jame n. James 15/7, 47/33, 53/4.
Janyuer n. (OF *jenever*); Lat. *jānuārius*) January 34/12.
Jeremye n. Jeremiah 43/22.
Jerom n. Jerome 10/30, 15/4, 25/34, 34/10.
Jewes see *Juwe*.
Job n. Job 15/17, 56/13.
Jon n. John 15/7.
juesse n. (OF *juise*) punishment 53/32.
Juwe n. (OF *giu*) Jew 21/4, 22/13; *Jewes* n. pl. 20/26, 39/1.

kalled, *kallyng* see *calle*, *callyng*.
kan, *kanst* see *can*.
kare inf. (OE *carian*) be anxious about 38/13.
kast(e) see *caste*.

kelþ pr. 3 sg. (OE *cēlan*) cools down 49/8, 53/11.
kelles n. pl. (OE cawl. See MMED s.v. *calle* n.) woman's hairnet or headdress 19/24.
kene adj. (OE *cēne*) bold 35/4; strong 48/22; full of hate 52/24.
kenely adv. (OE *cēnlice*) eagerly 25/18.
kepe inf. (OE *cēpan*) preserve 13/24, protect from 15/32, 54/36; tend 31/34, 37;
kepe pr. 1 pl. refrain from 12/8; *kepe* pr. 3 sg. subj. protects 4/4; *kepyng(e)* ger. care 14/1; observing 46/17.
kepe n. (from verb) heed 21/6.
kest(e) see *caste*.
keuer inf. (OF *covrir*, *couvrir*, sg. 3 *cuevre*) recover 50/16; *keuered* pa. pple converted 45/5.
keuerchefes n. pl. (OF *cuevrechief*) cloth to cover the head, veil 19/23.
kirke n. (ON *kirkja*) church 32/10).
kīpe inf. (OE *cýpan*) show, reveal 49/2.
knaue n. (OE *cnafa*) boy 21/37; *knaue children*, boys 21/36.
knees n. pl. (OE *cnēo*) knees 19/8.
knowe(n) inf. (OE *cnāwan*) know 19/28, 21/8; confess 6/8, realize 22/12; *knowe* pr. 1 sg. acknowledge 27/36, know 35/23; *knowest* pr. 2 sg. know, realize 42/34, 43/1; *knoweþ*, *knowiþ* pr. 3 sg. knows 3/6, 31; realizes 6/12; acknowledges 20/13; *knowe* pr. 1 pl. acknowledge 12/30; *knowe(n)* pr. 3 pl. know 21/14, 27/4, 33/13; *knowe* pr. 2 sg. subj. know 27/24, 32/28; *knownen* pr. 1 pl. subj. acknowledge 23/4; *knew* pa. 1 sg. 16/22; *knew* pa. 2 sg. 38/21; *knew* pa. 3 sg. 26/9; *knew* pa. 3 pl. 34/30; *knownen* pa. pple 23/21, 23; *knowyng(e)* ger. knowledge 4/25, 20/16, 21/2; confession 6/9.
knyzt n. (OE *cniht*) knight 25/35, 26/1.
koupe see *can*.
koward n. (OF *co(u)arde*, inflected form of *co(u)art*) coward 43/17.
kun see *can*.
kuttid pa. pple (presumably from OE **cyttan*. See MMED) cut 19/8.
kynde n. (OE (ge-)cýnd) nature 12/16, 16/4; kind, species 25/24.
kynde adj. (OE (ge-)cýnde) natural, real 11/20.
kyndely adj. (OE (ge-)cýndelic) naturally belonging to one 16/32, 42/30.

kyndely adv. (OE (ge-)cýndelice) kindly 12/25.
kyndil inf. (ON *kynd-a* -- -il) kindle 3/18;
kyndeliþ pr. 3 sg. kindles 10/31; becomes more ardent 20/17; *kyndelyn* pr. 3 pl. kindle 54/28.
kyng n. (OE *cýning*) king 18/26, 30; *kynges*, *kyngis* gen. 11/23, 18/22, 34/20; *kyngis* n. pl. 11/34, 27/25.
kyns gen. (OE *cýnnes*) in *on what kyns maner*, in what kind of way 4/5.
ladder, *laddir* n. (OE *hlædder*) ladder 50/36, 51/2, 4, 9.
lady n. (OE *hlæfdige*) lady 20/18, 25/34.
laikande pr. pple (ON *leika*) playing 25/22.
lak n. (cf. MLG *lak*) flaw, defect 21/36, 50/9.
lame n. (OE *lama*) infirmity 21/36.
land(e) n. (OE *land*, *lond*) country 30/35, 31/2. Cf. *lond(e)*.
langages n. pl. (OF *langage*) languages 16/21.
large adj. (OF *large*) generous 44/16.
large inf. (from adj.) enlarge 48/7.
largely adv. (OF *large* + -ly) generously 12/25; liberally 53/23.
largesse n. (OF *largesse*) generosity 41/36.
lasse, *lesse* adj. & n. (OE *læssa*) less 16/18, 28/33; less important 37/32; *lesse 7 more*, small and great 35/9.
last adv. (OE *læst*) least 8/17.
laste inf. (OE *læstan*) last 15/29, 21/9; endure 38/37; *lastiþ* pr. 3 sg. lasts 15/10; lives 24/30; *lastande* pr. pple 4/15, 21; *lastyng* pr. pple 32/12.
late adv. (OE *late*) late 7/17, 18.
lauzt pa. pple (OE *læccan*, pa. pple *lāht*) received 26/3.
lawe n. (OE *lagu*) law 12/16, 13/23.
laye pr. 3 sg. subj. (OE *leccan*; stem pr. 2 & 3 sg. leg-) lays 47/24; *leide*, *leyde* pa. 3 sg. 13/17, 21, 47/20; *leid* pa. pple 6/4.
leccherie, *leccherye* n. (OF *lecherie*) lechery 18/10, 19/1.
leccherous adj. (OF *lecheros*) addicted to lechery 14/24.
leche n. (Angl. *lēce*) physician 8/8, 14.
lede inf. (OE *lædan*) lead 13/33; guide 31/7;
lediþ pr. 3 sg. governs 31/1; leads 46/14;
ledde pa. pple led 5/27; governed 32/8; conducted 50/10; *lede* imper. sg. 47/30; *ledyng* ger. control 32/21.

leef, leue adj. (OE *lēof*) dear 35/31, 55/21; *leuer* comp. in *hem were leuer*, they had rather 35/5; *leuest* superl. 9/37.
leef, lef n. (OE *lēaf*) leaf 14/18, 28, 41/33.
leeful adj. (OE *lēaf* + -ful) permissible 55/12.
leese, lese inf. (OE *lēosan*) lose 28/25, 41/1, 21, 23; *leese, lesen* pr. 1 pl. 11/22, 32/20; *lese(n), lesiþ* pr. 3 pl. lose 25/33, 27/5, 42/4; waste 10/24; *lorn* pa. pple 8/17, 42/5. See *lost*.
leeue, leue inf. (OE *lēfan*) give up 25/2, 26/31, 37/20; neglect 24/39; *leuest* pr. 2 sg. 39/33; *leue(n)* pr. 1 pl. 11/21, 47/8; *leeueþ* pr. 3 pl. 36/24; *leeue* pr. 2 sg. subj. 37/20; *leeue* pr. 1 pl. subj. 34/34; *lefte* pa. 3 sg. left 13/7; lost 18/17; was left 29/29; gave up 36/2; *lefte* pa. pple left 35/16; given up 39/28.
leeue n. (OE *lēaf*) leave, in *he took his leeue* 26/4.
lenger comp. adv. (OE *lengra*) longer 35/17.
lengþe n. (OE *lengþu*) in *drawiþ hym out on lengþe*, prolongs it 10/32.
lente pa. 3 sg. (OE *lēnan*) gave 27/3; *lente* pa. pple given 29/1, 46/35.
lepe inf. (OE *hlēapan*) in *lepe into pride*, to become proud 48/29; *lepe* pr. 3 pl. 19/25.
lepes n. pl. (OE *lēap*) baskets 29/29.
lere inf. (OE *lēran*) learn 51/4.
lere n. (OE *lyre*) loss 11/25.
lerne inf. (OE *leornian*) learn 3/19, 41/1; teach 31/32; *lerneþ* pr. 3 sg. teaches 10/36, 20/23; *lerne* pr. 1 pl. 10/29; *lerved* pa. pple instructed 27/30; learnt 32/27; taught 44/21, 46/21.
lese inf. (from *lesse*) cause to seem less 17/18.
lesse adv. (OE *læs*) less 3/15, 21/18. See *lasse*.
lest(e) adj., n. & adv. (OE *læst*) least 20/20, 44/3, 48/36, 50/32.
lete inf. (Angl. *lētan*) let, allow 39/5; *letist* pr. 2 sg. allow 47/28; *letiþ* pr. 3 sg. thinks 6/34; allows 8/28, 31/35; *lete* pr. 1 pl. allow 9/29; think 22/8; *leten* pr. 3 pl., in *leten mykil by*, think highly of 27/32; *lete* pr. 1 pl. subj. let 39/9; *leet, lete* pa. 3 sg. let 15/38; caused 30/2; *lere* imper. sg. let 4/12; think 6/33; consider 48/23; *leten* pa. pple let 11/30.
lette inf. (OE *lettan*) hinder 6/21; prevent 27/27; refrain 45/1; *lettiþ* pr. 3 sg. prevents 7/5, 9/14; hinders 52/17; *lette* pr. 1 pl. prevent 37/28; *letten, lettiþ* pr. 3 pl.

prevent 6/39, 33/38, 40; *lette* pr. 3 sg. subj. prevents 6/33, 54/26; *lettid* pa. 3 sg. hindered 26/20; *lettyd* pa. 3 pl. prevented 44/28; *lettid(e)* pa. pple prevented, hindered 40/4, 50/25.
lettris n. pl. (OF *lettre*) letters 30/4.
lettyng(e) n. (OE *letting*) obstacle, hindrance 4/28, 8/4, 9/31, 10/6; *lettyng(e)* make, prevents 6/2; form(s) an obstacle 6/38, 8/21; *lettynges, -is* n. pl. 8/24, 10/34.
leue(n) inf. (Angl. *gelēfan*) believe 38/27, 42/35; *leuest* pr. 2 sg. 38/26.
liftiþ pr. 3 sg. (ON *lyfta*) lifts 6/13; *lifte* imper. sg. 6/27.
liggen, liggeþ see *lyest*.
lige, liggeþ see *lyge*.
lizt, lyztin inf. (OE *lihtan*) enlighten 3/24, 32/31, 43/30.
lizt, lyzt n. (OE *lēoht*) light 33/20, 51/35, 36.
lizt adj. (OE *lēoht*) not strict 13/22; bright 15/31, 34; slight 24/24; *þou settist al to lizt*, you consider far too unimportant 44/34.
lizteþ pr. 3 sg. (OE *lihtan*) alights 42/1; *lizt* pa. 3 sg. descended 20/21, 31/24; *liztid* pa. 3 pl. alighted 9/33.
liztly adv. (OE *lihtlice*) lightly 6/33, 34; easily 30/35.
lijf, lyf n. (OE *lif*) life 4/2, 6/36, 29/11; way of life 6/33, 7/1; *lyues* gen. 13/16; to *lyue*, to life 29/24, 34/5.
like, lyke adj. (OE *gelic*) like 30/6, 7, 9; *likest* superl. 18/32.
like inf. (OE *lician*) please 35/14.
likorous adj. (AF **likerous*) delicious 18/5.
liknes, [lykenesse] n. (OE *licnes*) likeness, image 11/14, 18, [20/32–33]; *dyd hym in liknes of a pilgrym*, disguised himself as a pilgrim 17/21–22.
likyng(e) n. (OE *licung*) pleasure, delight 3/2, 6, 12, 17/30; *at his likyng*, according to his wish 13/31, 18/14–15; *likynges, lykyngis* n. pl. (sexual) desires 5/10, 46/3.
lippis n. pl. (OE *lippa*) lips 9/21, 33/35.
listenande pr. pple (OE *hlysnan*) listening 7/24.
litel, litil adj., adv. & n. (OE *lȳtel*) little 7/4, 9/30, 22/7, 14, 33/25.
lo, loo interj. (OE *lā*) see, look 10/22, 12/28, 16/27.
loke inf. (OE *lōcian*) look 43/15; *lokeþ, lokih* pr. 3 sg. looks 17/15, 16; considers 48/26; looks forward to 43/22; *lokede*,

lokyd pa. 3 sg. looked 18/31, 27/12, 44/30; *loke* imper. pl. take care 51/26.
loken pa. pple (OE *lūcan*) locked 35/21.
lokyng see *bifore*.
lomes n. pl. (OE *lōma*) tools 54/18.
lond(e) n. (OE *lond*, *land*) land 14/20; country 31/14, 35/9.
longe adj. (OE *long*, *lang*) long 19/10.
longe adv. (OE *longe*, *lange*) for a long time 5/20, 7/16.
longynge n. (OE *longung*, *langung*) longing 40/15.
looues n. pl. (OE *hlāf*) loaves 29/27.
lord(e) n. (OE *hlāford*) the Lord 3/15, 16; lord 15/22, 31/30; *lordes*, *lordis* gen. 3/17, 12/33, 15/21; *lordis* n. pl. 11/24.
lordeschip n. (OE *hlāfordscipe*) authority 36/6.
lordisdome n. (OE *hlāforddōm*) lordship 11/22.
lore n. (OE *lār*) knowledge 8/4; teaching 13/23, 33/30.
losse n. (OE *los*) perdition 5/24; loss 28/11, 44/24.
lost pa. pple (OE *losian*) wasted 12/27.
Loth n. Lot 18/6.
loþ adj. (OE *lāþ*) hateful 36/28.
loþely adj. (OE *lāþlic*) horrible, loathsome 11/39, 36/3.
loþiþ pr. 3 sg. impers. (OE *lāþian*) in *þee loþiþ*, you are disgusted with 44/1.
loue n. (OE *lufu*) love 3/14, 18; *loues* n. pl. 11/7.
loue inf. (OE *lufian*) love 3/19, 21/30; *loue* pr. 1 sg. 45/10; *louest* pr. 2 sg. 21/26, 29; *loueþ* pr. 3 sg. 3/7, 8/10; *loue(n)* pr. 1 pl. 11/20, 24/24, 25/23; *loue(n)*, *loueþ* pr. 3 pl. 3/15, 23/24, 24/40, 25/27, 40/7; *loue* pr. 2 sg. subj. 32/1, 39/19; *loued* pa. 3 sg. 25/35, 26/1; *loued* pa. 1 pl. 32/25; *loued* pa. 3 pl. 21/19; *louand(e)*, *louynge* pr. pple loving 13/26, 26/22, 52/5; *loued* pa. pple 20/18, 37.
loueli adj. (OE *luflic*) beautiful 36/1.
louely adv. (OE *luflice*) lovingly 17/34, 36/34.
louer n. (from verb) lover 25/6, 20; *louers* n. pl. 49/10.
loosly adv. (ON *lauss* + *-ly*) loosely 48/6.
louyng(e) n. (OE *lofung*) praise 10/2, 27/34, 28/19.
louynge pr. pple (OE *lofian*) praising 18/28.
lowe adj. (ON *lāgr*) low 23/8; humble 27/37,

48/31; *þe lowe*, people of humble rank 27/37; *al on lowe*, deep down 44/26; *lower* comp. adj. & adv. 31/21, 50/38.
lowe(n) inf. (from adj.) humble 23/9; bring low 32/19, 45/28; *lowen* pr. 1 pl. 12/29, 45/24; *lowed* pa. 3 sg. 12/17, 20/20; *lowynge* (MS: *louynge*) ger. 4/37.
Lucifer n. Lucifer 30/6, 36/1.
Luk n. Luke 37/33, 38/1, 53/26.
lust(e) n. (OE *lust*) 54/27, 55/9; desire 18/14, 36.
lychams n. pl. (OE *lichama*) bodies 19/10.
lyest pr. 2 sg. (OE *licgan*, stem *lig-*) lie 5/20; *liggeþ*, *lieþ* pr. 3 sg. 15/3, 17/36; *liggen* pr. 3 pl. 23/10; *lay* pa. 3 sg. 17/27; *lye* imper. sg. 43/17; *lyande*, *lyynge* pr. pple 5/28, 52/5; *liggen* pa. pple 44/2.
lyze, *lyze* pr. 1 sg. (OE *lē(o)gan*) lie 45/12, 33; *lyzeþ*, *lyzeþ* pr. 3 sg. 45/14, 49/10; *lyzen* pr. 3 pl. 45/16.
lymes n. pl. (OE *lim*) limbs 19/26, 42/27.
lyouns n. pl. (OF *lioun*) lions 35/4.
lyue(n) inf. (from stem *lif-* of pr. 2 & 3 sg. of OE *libban*) live 12/20, 18/1, 55/1, 15; *lyue(n)* pr. 1 pl. 15/24, 25, 35/35; *lyue* pr. 3 sg. subj. 7/15; *lyuande* pr. pple 27/35, 41/13; *lyued* pa. pple 36/11.
make inf. (OE *macian*) make 3/10, 5/6; cause 16/28, 18/9; *makest*, *makist* pr. 2 sg. 3/16, 19, 6/26, 28/29; *makeþ*, *makip* pr. 3 sg. 4/35, 7/33, 14/27; *make* pr. 1 pl. 9/15, 36; *maken* pr. 2 pl. 7/8; *make* pr. 3 pl. 41/28; *make* pr. 2 sg. subj. 4/34; *make* pr. 3 sg. subj. 5/12, 6/38; *madest*, *madist* pa. 2 sg. 22/14, 30/14; *made* pa. 3 sg. 3/27, 9/33; *made* pa. 3 pl. 8/24; *make* imper. sg. 5/7; *maad*, *made* pa. pple 11/20, 13/36, 19/29, 24/4, 6; *makynge* ger. 54/11.
maker n. (from verb) maker, creator 11/15, 16.
mal n. (OF *mail*) hammer 48/7.
malicious adj. (OF *malicius*) malicious 49/30.
man n. (OE *man(n)*, *mon(n)*) (male) human being 3/5, 4/35, 15/20, 17/24; *men* n. pl. 3/7, 18/18; *mannes*, *mannys* gen. sg. 15/35, 16/8, 17/27; *mennes* gen. pl. 6/19, 26/24; *man*, *men* (used quasi-pronominally) 7/1, 9/9, 10/25, 11/1.
maner(e) n. (OF *maniere*; AF *manere*) manner, way 4/5, 11/11, 21/26; sort, kind 4/13, 41/33; *al maner (of)*, every

- kind of 4/13, 16/21, 55/33; *of good maner*, courteously 26/1; *maner(e)s* n. pl. ways 30/34, 40/12.
- manklyng* ger. (OF *manicle*) restraining influence 40/3.
- mankynde* n. (OE *man* + *cynd*) mankind 16/9, 13.
- manslauer* n. (*man* + ON **slahtr*) homicide, murder 53/32.
- mansleer* n. (*man* + OE *slēan* + *-er*) one who kills a man 53/32.
- many(e)* adj. & n. (OE *manig*, *monig*) many 5/16, 7/33, 9/17, 10/25, 25/18.
- manyfold* n. (OE *manigfald*) in *manyfold of preieres*, many prayers 7/8.
- Mark* n. Mark 10/16.
- marke* n. (OE *mearc*) mark, sign 20/3.
- martir* n. (OE *martyr*) martyr 30/3; *martires*, *martris* n. pl. 25/15, 34/11.
- martirdom* n. (OE *martyrdōm*) martyrdom 16/29.
- Mary* n. Mary 12/2, 15/37, *passim*; *Maries* gen. 29/32.
- Mary Maudeleyn* n. Mary Magdalen 22/21–22.
- mater(e)* n. (AF *matere*) matter, subject 21/25, 54/33, 55/7.
- Mathew* n. Matthew 5/5, 8/36, 36/34.
- matrones* n. pl. (OF *matrone*) married female saints (first quotation in N.E.D.: 1519) 34/10.
- may* pr. 1 sg. (OE *mæg*) can 12/17, 52/24; *may*, *mayst*, *mizt*, *myzt(e)* pr. 2 sg. can 29/2, 41/26, 45/21, 22, 48/32; *may* 5/23, 21/25, 23/25, 29/16; *may*, pr. 3 sg. *may* 6/26, 7/16; can 15/6, 21/28; *may*, *mowe(n)* pr. 1 pl. can 5/21, 15/9, 26/30; *may* 4/22, 10/35, 26/31, 56/14; *may*, *mowe* pr. 2 pl. can 7/31, *may* 38/7; *may*, *mowe* pr. 3 pl. can 14/39, 40, 21/23; *may* 8/16, 29/10; *myzte* pa. 1 sg. could 16/23, 44/37; might 12/20, 21; *myztest* pa. 2 sg. might 17/9; *mizt*, *myzt(e)* pa. 3 sg. could 11/9, 13/27, 21/35, 29/30; might 11/30, 31, 19/28; *mizt*, *myzt*, *myzte(n)* pa. 3 pl. could 15/8, 25/17, 29/20, 23, 31; might 18/32, 19/9, 22, 36/11, 52/22.
- mayden* n. (OE *mægden*) maiden, virgin 12/2, 15/37; girl 22/1; *maydenes* n. pl. girls 21/36.
- mayster*, *-ir* n. (OE *mægester*; OF *maistre*) master 53/25, 27.
- maysterful* adj. (from *prec.*) powerful, strong 43/6.
- maystre*, *maystrien* inf. (OF *maistrer*) control 45/27; overcome 47/28.
- maystri(e)*, *maystry* n. (OF *maistrerie*) mastery, control 25/18, 42/31; victory 15/1; power 27/25; force 37/11.
- mede* n. (OE *mēd*) reward 9/16, 31.
- medeful* adj. (from *prec.*) profitable 16/17, 27/40.
- meke* adj. (ON *mīukr*) humble 6/9, 14; gentle, courteous 26/18.
- meke(n)* inf. (from *prec.*) humble 23/9, 27/33.
- mekely* adv. (from *meke* + *-ly*) humbly 12/30, 20/13.
- mekenes(se)* n. (from *meke* + *-nes(se)*) humility 22/33, 23/6, 51/28.
- mekile* see *mikil*.
- melte(n)* inf. (OE *meltan*) melt, become softened 11/35, 26/27.
- membris* n. pl. (OF *membre*) limbs 19/19.
- mene* n. (OE *gemæne*) fellowship, companionship 25/36, 26/12.
- menyng* n. (OE *mynian* + *-yng*) in *þat of Goddis gifte no menyng kan haue*, who were not mindful of God's gift 27/2.
- mercy*, *mersy* n. (OF *merci*) mercy 3/2, 5/22, 29/19, 36.
- mesel* adj. (OF *mesel*) leprous 55/28, 29.
- messengeres* n. pl. (OF *messenger*) messengers 35/8.
- measure* n. (OF *mesure*) moderation 18/35; measure, quantity 56/1; *in mesure*, *wip mesure*, with moderation 18/1–2, 7–8, 50/15.
- met(e)* n. (OE *mete*) food 17/25, 18/36, 53/14; *metes*, *metis* n. pl. food 18/4, 5, 7, 50/11.
- mete* pa. pple (OE *metan*) measured, capable of seating 34/21.
- meyny* n. (OF *mai(s)nee*) retinue, company 35/25.
- miche*, *myche* adj., adv. & n. (OE *mycel*) much 3/12, 6/7, 8/9, 14/12, 16/31, 23/15, 56/1; *in as myche as*, in as much as 8/21, 11/4. See *moche*, *much*.
- mikil*, *mykil*, *mykel*, [*mekile*] adj. & adv. (OE *mycel*) much, great(ly) 7/33, 9/31, 11/16, 38, 12/18, 26/28, 36, 29/36, 30/13, [38/5].
- murpe* n. (OE *myrþ*) joy, happiness 30/11; *myrþes* n. pl. 25/36.

misseeþ pr. 3 sg. (OE *mis- + secgan*) insults, speaks evil of 47/25.
mistake, mystake pr. 1 pl. (*mis- + ON taka*) offend, do wrong 5/34–35, 33/28; *mystaken* pa. pple 47/6.
moche, muche adj. & adv. (OE *mycel*) great, much 33/39, 35/16, 40/8; *in as moche (muche)* as, in as much as [20/35], 22/2, 36/21. See *miche, myche*.
moder, modir n. (OE *mōdor*) mother 11/8, 20/19, 21/16.
mody adj. (OE *mōdig*) proud 27/32.
mone n. (OE *mōna*) moon 33/22.
moo adj. & adv. (OE *mā*) more 34/10, 49/30.
moost, most(e) adv. (OE *mæst*; late Nth *māst*) most 3/28, 16/28, 24/12, 31/35.
moot see *must*.
more adj., adv. & n. (OE *māra*) more 3/5, 6, 7, 15, 20/15, 16, 17, 37/32; *lesse 7 more*, small and great 35/9.
mornynng n. (OE *morne*, dat. sg. + *-yng*) morning 51/23.
mot, mote see *must*.
mountayns n. pl. (OF *muntai(g)ne*) mountains 16/23.
mourne pr. 1 pl. (OE *murnan*) lament 8/16.
mous n. (OE *mūs*) mouse 14/17.
mouþ(e) n. (OE *mūþ*) mouth 3/18, 6/35, 45/11; *mouþes* n. pl. 9/18.
muche see *moche*.
must pr. 1 sg. (OE pa. sg. *mōste*) must 54/37; *moot, mote, must, mut* pr. 3 sg. may 35/26, 51/4; must 13/12, 15/11; *impers.*, in *must vs, we must* 38/36; *mot, mote(n)* pr. 1 pl. may 4/20, 25, 27; must 9/31, 32/20, 49/29; *moot, mote, muste, mut* pr. 3 pl. must 34/35, 35/1, 38/23, 51/10.
my, myn poss. pron. (OE *min*) my 3/24, 5/3, 7/13, 12/14; mine 22/17.
myche see *miche*.
myddis n. (OE *in middan*; alteration due to analogy of *to middes*) in *in myddis*, in the middle of 18/28, 31.
mydilerd n. (OE *middan(g)eard*, with substitution of *mydil* for *middan*) world 33/24.
mydilerþe n. (OE *middel + eorþe*) world 35/6, 36/7.
myzt n. (OE *miht*) power, strength 3/2, 5/21; *out of myzt, ouer myzt*, beyond one's power 50/24, 53/10; *with al his myzt(e)*, with all his might 9/34, 12/12,

45/3; *myztis* n. pl. deeds of power, mighty works 27/11; *þat alle myztis may*, who is all-powerful 34/36.
myztful adj. (OE *miht + -ful*) powerful 4/36, 9/23; mighty, strong 27/14.
myzty adj. (OE *mihtig*) mighty, powerful 13/31, 27/24.
mykilnesse n. (OE *mycel + -nesse*) greatness 33/16.
myldely adv. (OE *mild + -ly*) meekly, patiently 20/8; gently, kindly 44/32.
mylke n. (OMerc. *milc*, WS *meolc*) milk 31/37.
mynde n. (OE *gemynd*) in *haue...in mynde*, bear in mind 26/26–27; *in mynde of*, to remind him of 19/28.
mynnyng n. (ON *minna + -yng*) in *in mynnyng of*, to remind him of 20/3.
myracle n. (OF *miracle*) miracle 18/34.
myres n. pl. (ON *mýr-r*) swampy ground 19/9.
myroure n. (OF *mirour*) mirror 4/28.
mys n. (OE *miss*) in *wipout mys*, without fail 27/28.
mys, mysse inf. (OE *missan*) escape 27/23; come to an end 32/15; fail to get 39/37.
mysbileue n. (OE *mis + bi + læfa*) disbelief 44/18–19, 22; *of mysbileue*, not believing 22/22, 38/14.
mysdede n. (Angl. *misdēd*) wrong-doing 30/21.
mysdooþ, mysdoþ pr. 3 sg. (OE *misdōn*) does wrong 37/12; harms, injures 47/16; *mysdo* pr. 3 sg. subj. acts wrongly 53/7; *mysdon, misdōn* pa. pple 4/10, 10/12, 21, 43/25.
myself pron. (OE *min + self*) myself 22/19, 47/17.
mysese n. (OF *mesaise*) hardship, suffering 12/3; *miseses, miseises, myseses* n. pl. hardships 30/5, 33/1, 55/25; miserable wretches 23/10 (not recorded in N.E.D. s.v. *misese*, sb.)
mysese adj. (adj. use of prec.) miserable 19/28; in want 30/14.
myslike inf. (OE *mislician*) be sorry for 45/22.
myspreise inf. (*mys + OF preis(i)er*) blame 28/16.
Nabugodonosor n. Nebuchadnezzar 18/26, 27/6, 18.

nakid adj. (OE *nacod*) naked 19/21, 54/35;
þe nakide, the naked 16/37.
name n. (OE *nama*, *noma*) name 4/24, 26;
name couþe, famous, well-known 27/10.
namely adv. (OE *nama* + *-lice*) especially,
 above all 9/6, 18/9.
nay adv. (ON *nei*) nay, no 43/5.
nayle inf. (OE *næglan*) nail 52/3; *nayle* im-
 per. sg. 44/36; *nayled* pa. pple 52/6.
nayles n. pl. (OE *nægel*) nails 44/32, 36.
ne adv. (OE *ne*) not (preceding verb) 7/19,
 29; (together with another negative) 5/12,
 6/33; (coalescing with a verbal form)
nere, were not 21/11; *nys*, is not 23/19,
 28/26; *nyl*, will not 31/33; conj. nor 9/28,
 15/22; *ne...ne*, neither...nor 12/36, 55/
 20. See *nyf*.
neck n. (OE *hnecca*) neck 5/28, 37.
neddir, *neddere* n. (OE *nædre*) adder 11/32;
 serpent, snake 19/33, 25/24.
nede n. (OE *nied*, *nēd*) need, in *haue nede to*,
haue nede of, to need 3/29, 4/2, 9/12;
haue nede, require, want 11/7; ought 6/7;
þat zow (hem) nede is, what you (they)
 need 9/3, 38/12; *vs (hym) is nede to haue*,
 we (he) need(s) 13/24, 37/28; *is nede to*
be, ought to be 53/2; *nede it is hem to*,
 they ought to 51/19.
nede adv. (OE *niede*, *nēde*) of necessity, ne-
 cessarily 15/10.
nedeful adj. (OE *nēd* + *-ful*) needy 4/37,
 9/22; necessary 8/7, 9/10.
nedely, *nedly* adv. (OE *nēd* + *-ly*) of neces-
 sity, necessarily 21/34, 34/35, 38/23.
nediþ pr. 3 sg. impers. (OE *nēodian*) need,
 be necessary for 3/31, 8/35.
nemeneþ pr. 3 sg. (OE *nemnan*) mentions
 18/6; *nemmened* pa. pple (MS: *memme-*
ned) 17/1.
nerre comp. adv. (OE *nēarra*) nearer 5/33.
neþeles adv. (OE *ne* + *þe* + *lās*) neverthe-
 less 54/3.
neuer(e) adv. (OE *nāfre*) never 6/17, 12/4,
 13/7, 18/16; not at all 7/18, 13/8(2);
neuer so, no matter how 16/31, 26/25.
neuerþeles adv. (OE *nāfre* + *þe* + *lās*)
 nevertheless 33/3, 53/26.
newe adj. (OE *nēowe*, *niowe*) new 13/23, 32.
nexte superl. adj. (OE *nēxt*) nearest 22/11.
no, *noo* adj. (OE *nān*) no 4/12, 5/21, 36/15.
no adv. (OE *nā*) no 8/27, 22/2, 37/12.
noble adj. (OF noble) noble 14/23, 25/34;
nobiler, [*noblyer*] comp. nobler, superior

[20/35], 37/40; *noblest* superl. 16/28,
 22/10.
noblesse n. (OF noblesse) nobility 47/23.
nobleye n. (OF nobleie) splendour 27/31;
nobeleys n. pl. valuable possessions 27/11.
nozȝt, *nouȝt* adv. (OE *nōwiht*, *-wuht*) not
 4/27, 5/23, 10/21, 47/16; nothing (not) at
 all 16/24, 26; *nozȝt forþi*, nevertheless
 3/11.
nozȝt, *nouȝt* pron. (OE *nōwiht*, *-wuht*)
 nothing 8/3, 11/13, 13/27, 23/30; *he set it*
at nouȝt, he despised it 27/31.
noȝer see *noþer*.
noon, *non* pron. (OE *nān*) nobody 6/19,
 13/11, 31/37; no 11/35, 21/2; *noon oþer*,
 no one else 5/25, 37/7.
[nor] conj. (prob. contraction of *noþer*) nor
 38/28 (MS: 7).
norische inf. (OF *norrir*, stem *noris(s)-*,
nuris(s)-) promote, foster 51/29; *norische*
 pr. 3 sg. subj. nourish 18/1; *norischid* pa.
 pple brought up 33/19, 52/4; *norischynge*
 ger. nourishing 40/20.
norys n. (OF *nurice*, *nor(r)ice*) nurse 25/3;
 (figurative use) 18/20, 25/6.
not adv. (abbreviated form of *nouȝt*) not
 3/14, 4/34, passim; pron. nothing 12/22,
 29.
note n. (OE *notu*) use, profit 8/12.
noþer, *nouþer*, *noȝer* conj. (OE *nōhwæþer*,
nō(w)þer) in *noþer (nouþer, noȝer) ...ne*,
 neither...nor 9/27–28, 18/4, 19/22–23,
 20/2, 38/4.
noþing pron. (no + OE *þing*) nothing 12/31,
 13/27; *noþing ellis*, nothing else 23/5;
for noþing ellis, for no other reason 3/18;
 adv. not at all, by no means 19/31, 48/20.
nouȝt see *nozȝt*.
noumbre n. (OF *nombre*) number 34/1, 2.
nouþer see *noþer*.
now adv. (OE *nū*) now 4/3, 12/9; *riȝt now*,
 just now 3/29.
nyf conj. (ne + OE *ȝif*) unless 8/24.
nyȝ adv. (Angl. *nēh*) almost 34/14, 35/15.
nyȝt n. (OE *niht*) night 31/9.
nyl pr. 3 pl. (OE *ne* + *willan*) in *wol þei nyl*
þei, willy nilly 31/33–34.
nys pr. 3 sg. (OE *nis*) is not 23/19, 28/26.
obakke see *abak*.
obeysauntes n. pl. (OF *obeissant*) obedient
 servants 36/6 (first quotation in N.E.D.:
 1475).

of prep. (OE *of*) of, passim; by 6/39, 7/14; from 4/7; out of 5/24, 25.
of adv. (OE *of*) off 6/5, 14/31.
offre inf. (OE *offrian*) offer 50/13; *offred* pa. 3 sg. 17/11; *offrid* pa. pple 50/9, 11.
ofte adv. (OE *oft*) often 5/1, 8/4.
oftetyme adv. (*ofte* + OE *tima*) often, frequently 32/18, 51/38.
oþer see *oþer*.
olde adj. (Angl. *ald*) old 12/16, 50/8.
olyfaunt n. (OF *olifant*) elephant 14/12.
on(e) prep., see *an*.
on(e), *oo(n)* adj. (OE *ān*) one 11/9, 19, 17/4, 22/3, [27/35]; only 3/21, 17/36.
one, *oon* pron. (OE *ān*) somebody, a certain person 17/24, 44/18; something 56/10; *oon (one)*... *anoþer*, one thing... something else 45/11, 46/1; *oon or two*, one thing or the other 6/36; *þat oon*... *þat oþer*, one (person or thing) ...the other 18/11, 21/18, 23/26–27; *in oon*, one and the same 11/27; *gederid in oon*, combined 37/19.
one, *oone* adv. (OE *ān*, *āna*) alone, only 11/14, 21/7, 23/22.
on(e)ly, *oonly* adv. (OE *ānlic* adj.) only 3/18, 30, 5/21, 14/22, 48/20.
ones adv. (OE *ānes*) once 40/31; *for ones 7 euere*, once and for all 35/21.
ony n. & adj. (OE *ānig*, infl. by *ān*) any 14/36, 20/20, 45/22. See *any* and *eny*.
oo, *oon(e)* see *on(e)*.
oonlepy adj. (OE *ānlēpig*) only 16/8.
oonly adj. (OE *ānlic*) in *oonly loue*, egotism 28/40.
oost n. (OF (h)ost) host, army 14/14.
open adj. (OE *open*) open 44/26; easy to perceive 48/37, 49/2.
openly, *opunly* adv. (OE *open* + *-ly*) clearly 21/25, 55/7; *openlier* comp. adv. 3/6.
or conj. (reduced form of *oþer*, conj.) or 3/9, 11, passim.
or conj. (OE *ær*, comp., infl. by ON *är*, pos.) before 16/10, 52/22.
ordeigne, *ordeyne* inf. (OF *ordener*, pr. 3 sg. *ordei(g)ne*) regulate, plan 4/25, 29/6; provide 38/33; dispose 39/14; *ordeyneþ* pr. 3 sg. prepares 23/31, 54/11; provides 37/39; *ordeyneþ* pr. 3 pl. lead to 54/5, 7; *ordeyned* pa. pple provided 9/4; appointed 20/6.
ordenaunce n. (OF *ordenance*) law 51/34, 35.

ordre n. (OF *ordre*) order 13/25, 30; *ordres* n. pl. orders (of angels) 34/8.
ospring, *osprynge* n. (OE *ofspring*) offspring 13/22, 36/13.
oþer n. (OE *oþer*) other 18/11, 21/20; second 7/1, 12/11; *ony oþer*, anyone else 20/20; *noon oþer*, no one else 5/25, 37/7; *oþer*, *oþir* pl. others, other things 3/25, 8/34, 52/28; others, other people 18/19, 20/21, 23/20, 21; *oþers* gen. sg. someone else's 17/18.
oþer(e), *oþir* adj. (OE *oþer*) other 3/7, 4/1, 24/12, 25/14, 52/14; another 23/18 (twice); second 7/26, 23/14; *on oþer half(e)*, on the other hand 4/14, 23/34; *oþer many what*, many other things 19/35–20/1.
oþer, *ouþer* conj. (OE *oþwæþer*, *o(w)þer*) or 14/22, 16/32; *ouþer*... *or*, *ouþer*... *ouþer*, *oþer*... *or*, either... or 4/5–6, 14, 6/37–38, 40/12–13.
oþerwhat pron. (*oþer* + OE *hwæt*) something else 26/5; anything else 38/12, 46/33–34; *oþerwhat so*, whatever else 6/26.
oþerwhile adv. (*oþer* + OE *hwil*) sometimes 3/12, 48/25.
ouer prep. (OE *ofer*) more than 6/23, 11/33; over 17/27, 49/31; beyond 18/8; *ouer þis*, moreover 35/12.
ouer adv. (OE *ofer*) moreover, besides 42/3; *here ouere*, also, in addition to this 21/32.
ouerbytand adj. (*ouer* + OE *bitan*) too painful 54/13. (Not recorded in N.E.D.).
ouercaste inf. (*ouer* + ON *kasta*) overthrow 27/37; *ouercasteþ* pr. 3 sg. 49/31; *ouercaste* pa. 3 sg. vanquished 18/19; *ouercaste* pa. pple vanquished, exhausted 15/2.
ouercolde adj. (*ouer* — Angl. *cald*) too cold 54/12 (only medieval quotation in N.E.D.: a 1000).
ouercomen pr. 3 pl. (OE *ofercuman*) defeat, get the better of 52/27; *ouercomen* pa. pple 47/32, 48/17.
ouerdeliciously adv. (*ouer* — OF *delicious* + *-ly*) with extremely delicious food, to excess 18/1. (Not recorded in N.E.D.).
ouerdon pr. 3 pl. (OE *oferdōn*) do too much 14/23.
ouerfeble adj. (*ouer* + OF *feble*) too weak 14/35–36, 51/16–17; very weak 47/27,

50/15–16. (first quotation in N.E.D.: 1449).

ouergelous adj. (ouer + OF *gelōs*) too anxious about 19/3. (See N.E.D. s.v. Over-, 28. Listed among adjectives that are found a 1800).

ouergoiþ pr. 3 sg. (OE *ofergān*) excels 3/25.

ouerhote adj. (ouer + OE *hāt*) too hot 54/12.

ouerhyze adv. (OE *oferhēh*) too high 51/16.

ouerliitl adj. & n. (ouer + OE *lýtēl*) too little 54/13, 55/36.

ouerlyue inf. (OE *oferlibban*) outlive 41/12.

ouermaysterful adj. (ouer + OE *mægester*, OF *maistre* + -ful) extremely hard to overcome 32/22. (first quotation in N.E.D.: 1883).

ouermoche, *ouermyche* adj. (ouer + OE *mycel*) excessive 49/18, 52/13, 53/9; too much 52/16; too great in amount 54/13; adv. excessively 50/15; n. too much 55/36.

ouermykil adj. (ouer + OE *mycel*) excessive 54/2.

ouerpassen pr. 3 pl. (ouer + OF *passer*) transgress 19/6.

ouersoifte adj. (ouer + OE *sōfte*) too soft 54/13. (See N.E.D. s.v. Over-, 28. Listed among adjectives that are found a 1600).

ouerstizeþ pr. 3 sg. (OE *oferstigan*) excels 3/25.

ouertaken pr. 3 pl. (ouer + ON *taka*) transgress, offend against (meaning not recorded in N.E.D.) 19/6; *ouertaken* pa. pple convicted 5/27, 6/3; overcome 48/35; exhausted 52/14.

ouertraueliþ pr. 3 sg. (ouer + OF *travailler*) causes to work too hard 51/23.

ouervnworþi adj. (ouer + vn + worþi q.v.) very contemptible 24/24, 47/27. (not recorded in N.E.D.).

ouerweye inf. (ouer + OE *wegan*) be greater than (MS: *ouerwere*) 41/13; *ouerweizeþ* pr. 3 sg. surpasses 3/26, 4/1.

ouzt, *ouzte* pron. (OE *ōwiht*, -wuht) anything 37/8, 39/31, [45/19].

oure poss. pron. (OE *ūre*) our 3/15, 20, passim; *ouren*, *oures*, *ours* 21/5, 41/24.

oureself, -*seluen* pron. (OE *ūre* + self(a)) ourselves 3/31–4/1, 5/21, 9/26–27.

out, *oute* adv. (OE *ūt*, *ūte*) out 5/12, 10/32, 19/13; *out of*, *out of* 5/19, 6/35.

outrage n. (OF *outrage*) excess 18/35; lack

of moderation 55/4; *wiþ outrage*, extravagantly 53/23–24; *in outrage*, without any moderation 55/2, 12.

ouþer see *oþer*.

oweþ pr. 3 sg. (OE *āgan*) in *oweþ þow*, you ought 20/30; *oweþ*, *owiþ* pr. 3 sg. ought 4/30, 5/29, 9/9, 22/34; *owe* pr. 1 pl. ought 23/9; *owen*, *oweþ*, *owiþ* pr. 3 pl. ought 11/1, 21, 16/28, 49/27; *vs oweþ to haue*, we ought to have 31/30–31; *as we wel owiþ*, as we ought to do 36/17–18.

owne, *owen*, [awne] adj. (OE *āgen*) own 9/8, 11/18, 16/13, [39/9]; *in his ownne*, independent 35/7, 43/5–6.

oxe n. (OE *oxa*) ox 27/21.

pacience n. (OF *pacience*) patience 48/1, 16.

paleys n. (OF *paleis*) palace 34/18, 35/6.

paradis, -ys n. (OF *paradis*) paradise 20/5, 30/11, 36/4.

parcaas, *parcas* adv. (OF *par cas*) perhaps 21/23, 42/32, 45/6, 51/6.

parfit(e), *parfyt* adj. (OF *parfit(e)*) perfect 22/31, 33, 51/11, 19, 53/25.

parfitely adv. (prec. + -ly) perfectly 28/4, 29/6.

parfytnesse n. (OF *parfit* + -*nesse*) perfection 53/28.

parte n. (OF *part*) in (*by*) *a þousande parte*, a thousand times 11/9, [20/9], 47/11–12.

party n. (OF *parti*) part 42/11.

partyng n. (OF *partir* + -yng) separation 41/7.

passiþ pr. 3 sg. (OF *passer*) surpasses 3/26, 47/22; *passiþ forþe*, continues 55/10;

passe pr. 1 pl., in *hens we passe*, we die 33/8; *passedyn* pa. 1 pl., in *we passedyn wiþoute*, we were allowed to live without them 16/6–7; *passid* pa. pple past 4/6, 7.

Pater noster n. (Lat. *pater noster*) Lord's Prayer 3 (title), 20, 23/14, 30/29, 42/16.

patriark n. (OF *patriarche*) patriarch 4/38, 18/13.

paye inf. (OF *payer*) please 9/30; requite 12/35, 53/9; *payed* pa. pple satisfied 13/30, 18/7.

pay n. (OF *paie*) in *to pay*, pleasing to 30/25, 32/8.

pece n. (AF *pece*) piece 21/30.

pees n. (OF *pais*) peace 3/2, 8/22.

pekokes n. pl. (OE *pēa* + *cocc*) peacocks 18/5.

penaunce n. (OF penance) penance 12/32–33, 15/36; pain, suffering 7/35, 13/10.
penyes n. pl. (OE penig) pennies, money 46/27, 29.
peraventure adv. (OF per aventure) perhaps 3/13, 5/20.
perel, peril, -yl n. (OF peril) danger 6/6, 14/20, 19/14, 34/30.
perfeccioun n. (OF perfeccion) perfection 21/24, 48/2.
perfourme inf. (OF perfourmer) do, carry out 45/36.
perische inf. (OF perir, stem periss-) perish 39/5, 54/37.
perry n. (AF perrie) jewellery, precious stones 19/23.
persone, persoun n. (OF persone) person 49/19; in his persoun, in him 29/20; *persones* n. pl. persons (of the Trinity) 11/19.
Petr n. Peter 31/39, 40.
peyne n. (OF peine) punishment 5/14, 30; suffering 8/17, 12/21; torment 10/4; *peynes* n. pl. suffering 5/18, 16/5.
peyne inf. (OF pener, pr. 3 sg. peine) torment 52/1; *peyne* pr. 3 pl. torment 52/2; *peyned* pa. pple troubled 47/34; punished 52/7.
peyneful adj. (OF peine + ful) painful 12/4, 31/26.
pilchis n. pl. (OE pylece) woollen outer garments 19/21.
pilgrym n. (OF pelegrin) pilgrim 17/22, 31.
pit(t), putt n. (OE pytt) pit 5/37, 36/4, 43/20, 44/26.
pitous adj. (OF pitous) full of pity 26/24.
play, pleye n. (OE plega) pleasure, enjoyment 26/5, 35.
plesaunt adj. (OF plaisant, ples-) pleasing 31/11.
plesen pr. 3 pl. (OF plaisir) please 50/3.
pleye inf. (OE pleg(i)an) furnish with the means of playing, amuse (first quotation in N.E.D. s.v. Play v., 11 b.: 1570) 25/22; *pleyeh* (MS: plaies) pr. 3 sg. plays 25/4; *pleyande* pr. pple 25/10.
pleyne inf. (OF plaindre, stem plain-) pity 45/23; *hym pleyneh* pr. 3 sg. complains 13/29; *pleyned hym* pa. 3 sg. complained 46/9.
plungen inf. (OF plung(i)er) throw 5/37, 44/27; *plungid* pa. pple 44/29.
pope n. (OE pāpa) pope 31/19.
pore adj. (OF povre, poure) poor 21/21,

25/17; not worth much 3/24; small 17/12, 14; humble 20/11; *pore of*, lacking in 28/17; *pore*, poor people 17/14; *þe pore*, the poor man 10/10; *þe pore, þe pouer*, the poor 10/7, 16/24, 29.
pouder, -ir n. (OF poudre) dust 5/3, 13/36.
pouer see *pore*.
pouert(e) n. (OF poverté, pouerte) poverty 8/23, 25, 21/19.
Poule n. Paul 8/30, 16/20, 27, 22/22, 42/34, 45/34, 46/8, 49/13, 52/8, 54/18, 24, 55/7.
pounde n. pl. (OE pund) pounds 17/9.
pouste n. (OF pouste) power 17/29.
power n. (OF poër, poeir) power 11/4, 24/4.
poynt n. (OF point) point 17/38, 19/3; petition 23/14.
poynte inf. (OF peindre, pr. 3 sg. peint) paint 19/27. (First quotation with oy spelling in N.E.D.: 1517).
poysoun n. (OF poison) poison 28/24.
preche inf. (OF prechier) preach 22/25; *prechþ* pr. 3 sg. proclaims 23/36.
prechoures n. pl. (OF prech(e)or) preachers 33/27.
precious adj. (OF precios) precious 33/24.
prees n. (OF presse?; see N.E.D.) pressure 35/16.
prees pr. 3 pl. subj. (OF presser?; see N.E.D.) push themselves forward 35/18, 22.
preest, prest n. (OE prēost) priest 14/34, 43/34; *preestis* n. pl. 31/29, 32.
preise inf. (OF preisier) praise, glorify 24/32; *preyseþ* pr. 3 sg. praises 24/20; *preise* pr. 1 pl. praise 24/35; *preiseþ* pr. 3 pl. glorify 23/24; *preisyng* ger. 14/23; *preysyde* pa. pple 28/19.
prelatis n. pl. (OF prelat) prelates 31/21, 29.
preue inf. (OF prover, stem sg. pruev-) prove, show 14/37, 15/5; *preue* pr. 3 pl. 14/39, 40; *preued* pa. pple tested 47/35, 36. See *proue*.
preye(n), preie inf. (OF preier) pray, ask for in prayer 4/32, 5/26, 8/30, 34, 48/34; *preye* pr. 1 sg. 6/16, 18; *preiest, preyest* pr. 2 sg. 3/18, 5/22, 43/1; *preie(n), preye(n)* pr. 1 pl. 4/7, 11, 13, 15, 23, 7/22, 8/22, 9/25; *preie(n), preye(n), preyeh* pr. 3 pl. 3/11, 6/17, 7/6, 9/17, 19, 10/26, 33/38; *preie* pr. 1 pl. subj. 29/32; *prayde, preide, preyde* pa. 3 sg. 20/10, 26/12, 45/3; *preiden* pa. 3 pl. 7/27; *preye* imper. sg. 47/13, 48/15; *preye* imper. pl. 8/32, 40/16;

preiande, preyande pr. pple 6/31, 7/1, 5, 17; *preide* pa. pple 7/28.
preyer, preier(e) n. (OF *preiere*) prayer 3/10, 16, 4/34, 5/7, 6/9, 37; petition 3/23, 30/29, 42/16; *preieres, preieris, preyeris* n. pl. prayers 3/9, 4/1, 6/22, 7/25, 20/25, 22/30; petitions 3/22, 4/23.
price, pryce, [pris] n. (OF *pris*) value, worth 3/26, 17/12, [38/6]; price 31/28; *sette... at list pryce*, consider of little importance 24/24. (first quotation in N.E.D.: c 1440).
prick(e) n. (OE *prica*) incentive 42/28, 30, 43/9.
pride, pryde n. (OE *prȳdo*) pride 19/25, 33, 20/2, 28/21.
prisoned pa. pple (OF *priso(u)n* n.) confined as in a prison 19/12.
prisoun n. (OF *priso(u)n*) prison 12/6, 13/13; prisoner 46/15; *prisouns* n. pl. prisoners 23/10.
prive, pryue adj. (OF *prive*) intimate 4/38, 22/24; *prive* n. intimate friend(s) 5/1, 7/34.
priuylege n. (OF *privilege*) privilege 37/13.
processioun n. (OF *procession*) procession 51/35.
procurip pr. 3 sg. (OF *procurer*) tries, does his best 6/20.
profiteþ pr. 3 sg. (OF *profiter*) is of use 49/17.
profyt n. (OF *profit*) profit, advantage 9/13.
prophecye n. (OF *profecie*) power of prophesying 16/21, 29.
prophete n. (OF *prophete*) prophet 5/23, 7/6.
propre, [propur] adj. (OF *propre*) own 21/8, 12, [39/9], 41/16; true 24/9; fitting, proper 23/32; characteristic 41/15.
proprely adv. (OF *propre* + -ly) strictly speaking 24/14.
propretees n. pl. (modification of OF *propriété*) characteristics 23/26, 24/9.
proude adj. (OE *prūt, prūð*) proud 14/23.
proue inf. (OF *prover*) show 27/3; prove 49/22; *proued* pa. 3 sg. tried 52/21. See *preue*.
punyschip pr. 3 sg. (OF *punir*, stem *puniss-*) punishes 36/26.
puple n. (OF *pueple, puple*) people 31/22, 32/7.
purgatorie n. (AF *purgatorie*) purgatory 55/24.
purueye, purveye inf. (AF *purveier*) provide

with what is necessary 37/27, 40, 39/1.
putt see *pit(t)*.
put(ten) inf. (OE *putian*) put 47/20; *to putten hem to peril*, to risk dangers 14/19–20; *put* pr. 1 sg. 54/25; *puttiþ* pr. 3 sg. puts 6/19, 27; *puttiþ... to good wille*, causes to be of good will 52/35–36; *put* pr. 3 sg. subj., in *put... to pride*, makes proud 51/30; *putten* pr. 3 pl. 25/27; *put* pa. pple driven 17/23.
pyes n. pl. (OF *pie*) magpies 9/19.
pynched pa. pple (OF *pincier*) squeezed 19/13.
pyne n. (OE **pīn*) pain, suffering 6/1, 24.
pyne inf. (OE *pīnian*) torment 16/36, 49/7; hurt 14/32; *pyne* pr. 1 pl. subj. 12/32.
pynyngis n. pl. (OE *pīnian* + -yng) torments 25/15.
pyte n. (OF *pitē*) pity 36/15.
queme inf. (OE *cwēman*) please 38/32.
queme adj. (OE **cwēme*) agreeable 20/15; n., in *to queme*, pleasant to, agreeable to 6/26, 16/30.
quod pa. 3. sg. (OE *cweþan, cwæþ*) said 7/29, 31.
quyk adj. (OE *cwic*) keen, vigorous 56/4.
quykeneþ pr. 3 sg. (OE *cwic* + -en) animates 10/32.
quykly, quycly adv. (OE *cwic* + -ly) energetically 13/15, 14/4, 31/12; quickly 43/13, 17; *quyklyer* comp. adv. more energetically 24/38.
quyte, quite inf. (OF *quiter*) repay 12/24, 17/29; *quytiþ* pr. 3 sg. delivers 36/18; *quyte, quytte* pa. pple freed 43/3; absolved 16/10.
qwake inf. (OE *cwacian*) tremble 14/28.
qween n. (OE *cwēn*) queen 42/7.
radly adv. (OE *hrad* + -ly) quickly, without delay 43/12.
rauenes n. pl. (OE *hræfn*) ravens 38/4, 7.
recchiþ pr. 3 sg. (OE *reccan*) cares 31/36; *recche* pr. 3 pl. 10/26.
reche inf. (OE *ræcan*) attain 33/32; *reche to*, equal 11/9; have power over 27/8–9; *rau3t* pa. 3 sg. took, seized 26/14.
rechelesly adv. (OE *reccelēas* + -ly) carelessly 4/35–36.
rekenyng n. (OE (ge)*recenian* + -yng) account (of one's life) 35/1.

rede inf. (Angl. *rēdan*) read 3/10; *reden* pr. 1 pl. 27/6; *rede* pr. 3 pl. 3/8, 12.
redly adv. (OE (ge)ræde + -ly) in a state of readiness 5/29; quickly 26/10, promptly, willingly 35/1.
redy adj. (OE (ge)ræde) ready 5/36; available 38/33; willing 44/14.
regne inf. (OF *regner*) reign 30/31, 32/12, *regneþ* pr. 3 sg. 46/1, 15; *regnen* pr. 3 pl. 46/7; *regne* pr. 2 sg. subj. 30/30; *regne* pr. 3 sg. subj. 30/32, 35/27; *regne* pr. 1 pl. subj. 35/28.
reise inf. (ON *reisa*) raise 31/27; *reiseþ* pr. 3 sg. 27/37; *reisyd* pa. 3 sg. 29/34.
rekkenep pr. 3 sg. (OE (ge)recenian) enumerates, mentions 16/27.
relef n. (OF *relief*) what was left 29/29
religioun, religyoun n. (OF *religion*) in of *religioun (religyoun)*, in holy orders 3/7, 40/2.
religious adj. & n. (OF *religious*) belonging to a religious order 3/10; members of a religious order 3/11, 51/1.
renne inf. (ON *renna*) run 14/40, 34/32; *renneþ* pr. 3 sg. 50/32; *ran* pa. 3 sg. flowed 16/2, *rennyng* ger. 50/35.
repen pr. 3 pl. (OE *ripan*, **repan*; see N.E.D. s.v. *reap*) reap 38/4.
repentaunce n. (OF *repentance*) repentance 43/13, 16.
repente pa. 3 sg. (OF *repentir*) was sorry 45/2.
resceyue inf. (OF *receivre*) take to oneself 44/12.
reasonable adj. (OF *reson(n)able*) endowed with reason 49/26; reasonable, moderate 49/27.
resoun n. (OF *raison*, *re(i)son*) reason 15/15; reason (intellectual faculty) 31/3, 6.
resseyuour n. (AF *receyuour*) one who receives 28/27.
reste n. (OE *rest(e)*) peace, tranquillity of mind 39/23.
reste inf. (OE *restan*) rest, sit 9/35; *resten* pr. 3 pl. rest, sit 41/29.
reue(n) inf. (OE *rēafian*) take 12/6; take away, deprive of 17/34, 39/37, 41/20; *reueþ*, *reuiþ* pr. 3 sg. 9/31, 24/13, 37/13; *refte* pa. 3 sg. 37/12.
reuerse n. (OF *revers*) opposite 51/37.
reule n. (OF *reule*) rule 13/21, 22; rule (of religious order) 51/19.
reule, rule inf. (OF *reuler, ruler*) guide, con-

trol 13/22, govern 31/22, behave, conduct oneself 14/3, 49/10; *reulid* pa pple restrained 52/37, 54/7; *reuled to*, made to conform to 32/17.
reuþe n. (OE *hrēow* + þ) pity 11/40.
rewe inf. (OE *hrēowan*) repent of 13/14; *rewed* pa. pple lamented 41/15
rewme n. (OF *reaume*) realm, kingdom 27/15, 20.
Richard n. Richard 3 (title).
riche adj. (OE *rice*) valuable 12/24, 25; splendid 27/15.
richees n. (OF *richeise*) wealth 8/23, 26.
richely adv. (OE *riclice*) considerably 17/14.
richessis n. pl. (OF *richesse*) wealth 21/19.
riȝt adj. (OE *riht*) right 6/27, proper 7/21; properly belonging to 24/13; *riȝt dome*, discretion 49/23, 24.
riȝt adv. (OE *rihte*) very 8/2; just 17/21; completely 18/15; *riȝt now*, just now 3/29; *riȝt so*, in the same way 25/3; *riȝt as*, just as 27/18.
riȝtly adv. (OE *rihtlice*) rightly 11/9.
riȝtwis(e), riȝtwys adj. (OE *rihtwis*) righteous 9/4, 13/32, 16/7, 27/36, 28/25; *þe riȝtwise*, the righteous 7/24.
riȝtwisly adv. (OE *rihtwislice*) righteously 7/15.
riȝtwisnes(se) n. (OE *rihtwisnes*) righteousness 3/5–6, 9/5, 31/1.
Roberd n. Robert 23/20.
roobe, robe n. (OF *robe*) robe 15/19, 21, 27, 36; *robes* n. pl. 19/22.
roobyng n. (OF *robe* + -yng) clothes 15/30. (first quotation in N.E.D.: c 1470).
roode, rode n. (OE *rōd*) cross 6/28, 22/17; *þe rode tree*, the cross 12/8.
roosted pa. pple (OF *rostr*) roasted 18/6.
roote n. (OE *rōt*) root 42/26; origin 37/1.
rootid, rotid pa. pple (from prec.) rooted 44/4, 6.
rose n. (OE *rose*) rose 19/32.
roten adj. (ON *rotinn*) rotten, corrupt 21/3.
rowe n. (OE *rāw*) in *on rowe*, in succession 17/1; in a row 43/36.
rule see *reule*.
ryng n. (OE *hring*) ring 17/7, 8.
ryseþ pr. 3 sg. (OE *risan*) rebels 24/13; *ryse* pr. 3 sg. subj. in *ryse in pride*, becomes proud 51/29; *roose* pa. 3 sg. rose (from the dead) 34/5.
ryue inf. (ON *rifa*) tear (asunder) 15/38; *ryue* pr. 1 pl. 15/28; *ryue imper.* sg. 20/11.

ryue adv. (OE *rȳfe*) in abundance 19/24.
ryuer n. (AF *rivere*) river 26/4.

saaf, *saue* adj. (OF *sauf*, *sauve*) saved 16/20, 34/2.

sacrifice, *sacrifyce* n. (OF *sacrifice*) sacrifice 9/33, 36, 10/5.

sacrilege n. (OF *sacrilege*) sacrilege 50/27, 29.

Salamon n. Solomon 26/22, 50/2, 30.

salme n. (OE *s(e)alm*) psalm 7/23.

salt n. (OE *s(e)alt*) salt 50/11.

salue n. (OE *sealf*) remedy, cure 51/31, 53/1; *salve* 54/11.

same adj. (ON *same*) same 20/29, 31.

Saracene, *Sarasene* n. (OF *Sarazin*, -*cin*) pagan 21/4, 22/13, 19–20; *Saracenes*, *Sarasesnes* n. pl. 20/26, 39/1.

sarrer comp. adv. (OE *sār*) more painfully 50/38.

saue inf. (OF *sauver*) save 21/20; *saue* pr. 3 sg. subj. 12/34.

saue prep. (OF *sauf*) except 39/17.

saue adj., see *saaf*.

sauery adj. (OF *savouré*) pleasing to the taste 42/5; acceptable 50/12.

Saules gen., of Saul 52/20.

sauoreþ pr. 3 sg. (OF *savorer*) gives a taste to 50/11.

sauour n. (OF *savour*) delight 39/8; smell 41/29, 30; taste 50/12.

sauter n. (OF *saut(i)er*) psalter 49/22.

sawe n. (OE *sagu*) saying 26/26; story 34/13.

say, *seye(n)*, *seyn* inf. (new formation made from pr. 2 & 3 sg.) say 3/21, 27, 12/20, 17/9, 23/2, 25/25; tell 21/6; mean, signify 17/6, 23/15; *say(e)*, *seye* pr. 1 sg. 3/15, 6/31, 23/18, 21, 27/18, 19; *saib*, *seib* pr. 3 sg. 4/33, 5/5, 44/2; *seye*, *seyn* pr. 1 pl. 4/8, 11, 18, 33/33; *seye*, *seyn* pr. 3 pl. 42/23, 45/6, 47/16; *seide*, *seyde* pa. 1 sg. 3/29, 19/26; *sayde*, *seide*, *seyde* pa. 3 sg. 5/1, 8, 13/34, 20/10, 44/33; *seide*, *seyde* pa. 3 pl. 7/32, 15/9; *sayd*, *seid*, *seyd(e)* pa. pple 4/30, 13/20, 27/24, 45/14, 50/29.

scalled adj. (ON *skalle* + -ed) suffering from a scaly disease of the skin 20/4.

schadoo n. (OE *sceadu*) insignificant part 33/14. (first quotation N.E.D.: 1586, s.v. shadow 6. h.).

schal pr. 1 sg. (OE *sceal*) shall 5/2, 7/32; *schalt*, *schat* pr. 2 sg. shall 5/4, 16, 27/22; will 6/14; *schal* pr. 3 sg. will 6/4, 9; has to (with ellipsis of following inf.) 5/30;

schal, *schul*, *schulen*, *schullen* pr. 1 pl. must 19/5; shall 12/13, 17/37, 19/4, 28/8, 15, 29/3, 32/13, 14; should 22/6; *schal*, *schul*, *schulen*, *schullen* pr. 2 pl. shall 6/32, 7/32, 40/17, 54/32; will 37/36, 37; *schal*, *schul*, *schulen*, *schullen* pr. 3 pl. shall 8/34, 10/15, 19/18, 34/23, 50/13, 54/17; will 34/2, 35/3, 4; have to (with ellipsis of following inf.) 19/13; are bound to 31/34; *schulde* pa. 1 sg. should 46/29, 47/17; *schuldest*, *schuldist* pa. 2 sg. should 5/13; would 42/29; *schulde* pa. 3 sg. had to 15/8; should 24/14, 31/19; would 41/13, 14; [*suld*] pa. 3 sg. should 11/25; *schulde(n)*, *schuldyn* pa. 1 pl. should 11/32, 14/3, 22/12, 29, 26/33; are bound to 9/16; *schulde(n)* pa. 3 pl. had to 13/22, 19/8; should 7/28, 25/31.

schame n. (OE *sc(e)amu*) shame 19/21, 47/1.

schame inf. (OE *sc(e)amian*) be ashamed 53/20.

schameful adj. (prec. + -ful) disgraceful 12/4, 20; causing shame 19/26.

schamefully adv. (prec. — -ly) ignominiously 47/28.

schapeþ pr. 3 sg. (OE *scieppan*, pa. pple *scapen*) prepares 17/35; *schoop(e)* pa. 3 sg. created 22/10, 12; formed 15/38; *schapen* pa. pple destined 15/32.

sharp adj. (OE *scearp*) acute, keen 56/3.

sharply adv. (prec. + -ly) sternly 35/12.

sche, pers. pron. (OE *hēo*, *hīo*, *hie*) she, passim; it 40/28; *scho* 25/5, 26/7; *hire*, *her* 12/2, 22/14; *herself* 20/20.

schedde pa. 1 sg. (OE *scēadan*) shed 32/3; *schedde* pa. 3 sg. 28/39; *schedde* pa. pple 34/12.

scheelde pr. 3 sg. subj. (OE *sceld* n.) protects 28/39.

scheep n. pl. (Angl. *scēp*) sheep 31/36.

schenful adj. (OE *scendan* + -ful) disgraceful 21/21.

schewe(n) inf. (OE *scēawian*) show 20/29, 21/16, 25; *schewe* pr. 1 sg. 34/18; *schewiþ* pr. 3 sg. 21/20, 22/26; *schewid(e)*, *sche-wyd* pa. pple 11/10, 37, 12/9, 22, 42/3.

schillyngis n. pl. (OE *scilling*) shillings 17/7.

schirifes n. pl. (OE *scīrgerēfa*) sheriffs 31/21.

schit imper. sg. (OE *scytan*) lock 5/7.

scho see *sche*.

schorte adj. (OE *scort*) brief 22/30.

schorte pr. 3 sg. subj. (OE *scortian*) shortens 32/38.

schortly adv. (OE *scort* + -ly) briefly 51/33.
schrifte n. (OE *scrift*) confession 19/17.
schuldre n. (OE *sculdor*) shoulder 44/31.
schyneþ pr. 3 sg. (OE *scinan*) shines 19/31;
schynen pr. 3 pl. 33/22.
scoles n. pl. (OE *scol*) schools 8/2.
scorne pr. 1 pl. (OF *escorner*) scorn 33/10.
se, see n. (OE *sæ*) sea, water 14/20, 29/25, 26.
se, see(n) inf. (OE *sēon*) see, understand 4/27, 9/25, 11/11, 21/15, 29/14; *se, see* pr. 1 sg. 7/13, 46/13; *seest* pr. 2 sg. 15/29, 28/32; *seep* pr. 3 sg. 5/29, 8/6; *se, seen* pr. 1 pl. 4/25, 21/1, 22/12; [*sene*] pr. 3 pl. 53/22; *see* pr. 3 sg. subj. 9/10, 48/6; *saw, saw3* pa. 3 sg. 7/29, 9/34, 44/30; *saw3* pa. 1 pl. 20/37, 23/5; *sawe(n)*, *saw3* pa. 3 pl. 29/21, 22, 24, 29, 30; *se, see* imper. 4/3, 20/23, 32/36, 47/18; *seand* pr. pple 29/4; *seen, sene* pa. pple 23/6, 24/28, 33/26, 29.
seche inf. (OE *sēcan*) try 41/8; try to obtain (find) 28/15, 38/17; *sekip* pr. 3 sg. tries 25/9; *sekip... to*, tries to obtain 42/3; *seche* pr. 1 pl. try to bring about 33/5; *seche* pr. 3 pl. try to obtain 54/5; *sechip* imper. pl. try to find 9/1.
see n. (OF *sé*) throne 34/19.
seek, [*sike*], adj. (OE *sēc*) ill 8/11, 14/34, [40/28]; *þe seke, þe sike*, he who is ill 8/8, 9, 27; *seke*, sick people 8/15; *þe seeke*, the sick 29/24–25.
seeknes(se), *sekenes* n. (OE *sēcnes*) illness 8/22, 25, 33/4, 50/34, 55/34.
seges, segis n. pl. (OF *sege*) seats 35/8, 18.
seignourie, -rye n. (OF *seignorie*) authority 27/31–32, 36/7.
seint, seynt adj. (OF *saint*) holy 5/5, 7/16, 10/30, 14/11.
selden adv. (OE *seldan*) seldom 26/7.
seler n. (OF *celier*) cellar 38/4.
sely see *cely*.
seme inf. (ON *sæma*) seem, appear 43/37; *semeþ* pr. 3 sg. seems 17/16, 30/18; befits 38/32; *seme(n)* pr. 3 pl. seem, appear 19/8, 49/6, 11.
semely adj. (ON *sæmiligr*) beautiful 19/11.
semely adv. (ON *sæmiliga*) in a beautiful way 27/12.
sende inf. (OE *sendan*) send 32/34, 39/34; *sendiþ* pr. 3 sg. 8/22, 23; *sende* pr. 3 sg. subj. 24/22, 29/8; *sent* pa. 3 sg. 11/40, 26/10; *sente* pa. pple 35/9.
serueus pr. 3 sg. (OF *deservir*) deserves

20/17 (MS: *serenes*); *serued* pa. 3 sg. 13/8, 25/26; *serued* pa. pple [20/9], 44/3.
seruaunt n. (OF *servant*) servant 38/31, 34;
seruauntis n. pl. 38/15, 31.
serue(n) inf. (OF *servir*) serve 11/20, 12/12, 26/30; *serueþ* pr. 3 sg. 15/20, 49/20; *serue* pr. 1 pl. 11/20; *serue* pr. 3 pl. 49/24.
seruise, seruyce, -se n. (OF *servise, service*) service 15/21, 28, 46/27, 29, 49/21.
sete, setis n. pl. (ON *sæti*) seats 34/33, 35/8, 20.
setil n. pl. (OE *setl*) seats 34/19; *setils* n. pl. 34/26.
sette inf. (OE *settan*) put, place 16/23, 48/4; *sette... on*, direct towards 31/33; *settist* pr. 2 sg., in *settist al to liȝt*, consider far too unimportant 44/34; *settiþ, setteþ* (MS: *sette*) pr. 3 sg. puts 10/36, 37/9, 43/36; makes (condition) 42/24; *sette* pr. 1 pl., in *sette God at liȝt pryce*, despise God 24/24; *sette* pr. 3 sg. subj. places 32/6; *settedit* pa. 2 sg., in *settedit hem in ensaumple*, held them up as an example 22/24; *sette* pa. 3 sg. placed 17/25; *set* pa. 3 sg., in *set it at nouȝt*, despised it 27/31; *sette* pa. pple placed 51/2; seated 34/19; appointed, made 27/33; situated 27/13; given 17/38; *agens þee is sette*, is hostile to you 44/7; *sett* pa. pple, in *þat wiþ curious aray are streȝt sett*, who wear costly, tight-fitting clothes 19/7.
seuen(e) num. (OE *seofon*) seven 3/22, 41/10.
seuent num. (OE *seofon* + -t) seventh 55/21.
sewes n. pl. (OE *sēaw*) pottages 18/6.
seye(n), *seyn* see *say*.
sibbe adj. & n. (OE *sibb*) related to 22/2; kinsman 32/1.
siche, syche, such(e) adj. & n. (OE *swyle*) such 6/6, 15/27, 18/10, 41/17; such people 7/6, 9/19, 27/1; such things 29/30, 46/4; such a man 53/17, 19; *siche as, syche as*, such as 17/26, 53/27; *siche oon*, such a man 18/34.
side, syde n. (OE *sīde*) side 5/30, 44/27; *on þi side*, on your part 6/38; *sydes* n. pl. loins 42/13.
siȝt, syȝte n. (OE *gesiht*) spectacle 45/2; eyesight 48/30.
sike see *seek*.
sikir adj. (OE *sicor*) certain 25/33.
sikirnes n. (prec. + -nes) security 56/15.

siluer, syluer n. (OE *siolfor*) silver 16/31, 33/24.
sire n. (OF *sire*) sir 26/19.
sistir, systir, suster n. (ON *systir*; OE *s(w)uster*) sister 3/1, 11/26, 40/18, 55/25; *systres, sustres* n. pl. 10/24, 20/26, 21/11, 12.
sib, siþe prep., conj. & adv. (OE *sibþan*) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; *sib þat*, since, because 47/5, 53/22.
siben adv. & conj. (OE *sibþan* or ON *sibān*) after that, afterwards 7/36, 18/9; because, since 26/28; *siben þat*, since 16/5.
sibes n. pl. (OE *sib*) times 5/16, 48/5.
six, sixe num. (OE *six*) six 4/23, 51/33.
sixte num. (OE *sixta*) sixth 47/30, 53/30.
skarlet n. (OF *escarlata*) scarlet cloth 19/23.
skil, skille n. (ON *skil*) that which is just 16/7, 25/24; reason, cause 46/26, 49/24; reason (faculty of mind) 49/25, 56/3, 6; *þoruz skil*, reasonably 7/19; through reason 23/25, 29/23; *skil it is*, it is proper 23/33; *wiþ skil(le)*, with reason 49/4, 11; rightly 53/32; *ouer skille*, immoderately 18/8; *afir skille*, in accordance with reason 49/28.
skilful adj. (ON *skil* + -ful) intellectual, mental 46/14; proper 49/21; reasonable 49/14, 22.
skilfulli, -ful(l)y adv. (prec. + -ly) in a reasonable way 4/31, 15/15, 22/31–32, 50/6; moderately 53/28–29.
skyn n. (ON *skinn*) skin 15/18, 19/14.
slee inf. (OE *slēan*) kill 14/15, 30/3; destroy 45/15; *slee* pr. 1 sg. 45/12; *sleep* pr. 3 sg. 45/15, 53/31; *sle* pr. 3 pl. 53/30; *slee* imper. 52/10; *slayn* pa. pple 52/7, 8.
sleepist pr. 2 sg. (Angl. *slēpan*) sleep 43/29.
slomerist pr. 2 sg. (OE **slūmerian*; cf. OE *slūma* n.) are sunk in 43/29.
slyng n. (OHG *slinga*) sling 52/26.
smal adj. & adv. (OE *smæl*) fine 15/31; tightly 19/8.
smel n. (rel. to *smellen*, acc. to N.E.D. of OE origin, but not recorded) smell 42/4.
smyte inf. (OE *smitan*) cut (off) 6/5, 14/31; strike 44/9; *smitiþ, smytiþ* pr. 3 sg. 48/5, 6, 8; *smyte* imper. sg. 6/28, 44/7.
snaper inf. (frequentative from stem **snap*) fall (into sin) 18/9; stumble 50/37; *sna-*

periþ pr. 3 sg. 50/33; *snaper* pr. 3 sg. subj. 51/3; *snaperýng* ger. 50/35.
so adv. & conj. (OE *swā*) so 6/23, 25, passim; in this way 47/36; thus 8/27; to such an extent 16/18; so that 56/14; *so þat*, so that 4/24, 27; *so... so*, as... so 47/37. See (*n*)*euer(e)*, *whanne*, *what*, *where*, *whom*.
sobre adj. (OF *sobre*) moderate 18/24.
sobrenesse n. (OF *sobre* + -*nesse*) sobriety 18/19–20.
socour n. (OF *sucurs*) help 5/25, 20/14.
sodeynly adv. (AF *sodein* + -ly) suddenly 51/9, 11.
softe adj. (OE *sōfte*) not strict 13/23; gentle 26/18; easily endured 33/17.
soiþfast see *soiþfast*.
solace n. (OF *solas*) pleasure, comfort 10/4, 26/34.
solde pa. pple (OE *sellan*) sold 17/8.
somer n. (OE *sumor*) summer 15/20, 30.
somertyde n. (OE *sumor* + *tīd*) summertime 15/22, 33.
sone adv. (OE *sōna*) soon 7/9, 13/18; at once 26/4; presently 27/13, 35/32; *also soone as, a(l)s sone as*, as soon as 6/2–3, 34–35, 11/21, 31/8, 36/8–9; *als sone*, at once, immediately 5/35, 9/34; *sone when*, as soon as 26/3; *soone anoon*, at once 26/18; *sonner* comp., more readily 38/5; *soonest* superl., first 34/23. (MS: *soonerst*).
sone n. (OE *sunu*) son 3/30, 11/18; *sones* n. pl. 11/23, 26/24.
sonne, sunne n. (OE *sunne*) sun 15/28, 19/31, 33/22.
sooþ, soþ adj. (OE *sōþ*) true 26/37, 27/22, 34/34, 38/28; *soþer* comp. adv., more truthfully 14/35.
so(o)þfast, soiþfast adj. (OE *sōþfæst*) true, real 11/19, 12/23, 20/21; genuine 22/33, 23/6, 27/30, 28/5; reliable 38/19.
sooþly, soþ(e)ly adv. (OE *sōþlice*) truly 4/28, 6/31, 17/9, 21/8, 36/30; really 9/25, 34/29, 48/32.
sore n. (OE *sār*) disease, sore place 20/4.
sore adj. (OE *sār*) sorrowful 45/2.
sore adv. (OE *sāre*) tightly [5/21]; severely 14/32; (very) much [11/25], 18/16, 25/21.
sorely adv. (OE *sārlice*) regrettably 33/12.
sorew(e), sorow, [sorwe] n. (OE *sorg*) sorrow, grief 31/30, 33/7, 34/28, 39/22, [41/6], 41/8; suffering 36/13.

sorew inf. (OE *sorgian*) be sad 39/15.
sorewful adj. (OE *sorgful*) sad 41/7, 44/23.
sorewfully adv. (prec. + -ly) sadly 56/9.
sory adj. (OE *sārig*) wretched 21/5; distressed 28/11.
sotil adj. (OF *sotil*) thin 15/31.
sōþe n. (OE *sōþ*) truth 19/13, 27/33.
sōþely adj. (OE *sōþlic*) true 27/27.
sōþfastli adv. (OE *sōþfæst* + -ly) truly 3/30.
soule, *sowle* n. (OE *sāwol*) soul 3/8, 4/2, 37/25, 40/24; *soule he(e)le*, spiritual welfare 8/20, 21, 14/27; *soules* n. pl. 11/17, 31/27.
sounde adj. (OE *gesūnd*) healthy 8/13.
sowdours n. pl. (OF *soudiour*) soldiers, servants 15/24–25.
sowe pr. 3 pl. (OE *sāwan*) sow 38/4.
spare(n) inf. (OE *sparian*) hesitate 16/1; refrain from 34/32; *spareþ* pr. 3 sg. spares 15/21; *spare* pr. 2 sg. subj. spare 20/12; *spare* pr. 3 sg. subj. spares 15/15.
speche n. (OE *spæc*) talking 45/16; conversation 25/37; *to telle of þe briztnesse ne is mannes speche*, it is impossible for man to describe its beauty 15/34–35; *speeches*, n. pl., in *to haue here speeches*, to talk 26/11–12.
special adj. (OF *especial*) special 3/21.
spede inf. (OE *spēdan*) obtain 4/31, 32; succeed 6/32, 37; *speden* pr. 3 pl. 10/27.
speke inf. (OE *sp(r)ecan*) speak 5/2, 16/20; *speke* pr. 1 sg. 37/1; *spekiþ* pr. 3 sg. 7/6, 9/19; *speke* pr. 1 pl. 4/25, 9/23; *spak* pa. 1 sg. 43/9; *spak* pa. 3 sg. 5/1; *spekand(e)* pr. pple 17/24, 27/13, 29/4; *spoken* pa. pple 27/17, 34/35.
spende inf. (OE **spendan* or OF *despendre*) spend, use 29/2, 46/27; wear out, exhaust 13/15; *spende* pr. 1 sg. 46/28; *spendist* pr. 2 sg. 46/35–36; *spende* pr. 3 sg. subj. 16/33.
spere n. pl. (OE *spere*) spears 14/15.
sperre pr. 3 sg. subj. (OHG *sperran*, MDu. *sperrēn*) bars, shuts 35/28.
spirit n. (AF *spirit*) the immaterial part of a person (as contrasted with the body or the flesh) 13/38, 32/19, 50/26; evil spirit, devil 17/27, 29; disposition, frame of mind 37/18.
spouse n. (OF *spuse*) spouse 3/1.
spreadest, -ist pr. 2 sg. (OE *sprædan*) spread 28/30, 29/1; *spreadde* pa. pple 23/26, 29.

springiþ pr. 3 sg. (OE *springan*) grows 19/32.
spurneþ pr. 3 sg. (OE *spurnan*) strikes (his feet) against 50/32.
staat n. (OF *estat*) condition 55/26.
stable adj. (OF *stable*) securely established 30/22.
stable pr. 3 sg. subj. (OF *establiŕ*) establishes 30/23, 32/6; *stabled* pa. 3 sg. 13/31, 32; *stabled*, -id pa. pple 28/1, 4, 29/34, 35.
stabilis(s)chid pa. pple (OF *establiŕ*, stem *establiŕs-*) established 30/5; strengthened 10/35.
stake n. (OE *staca*) post 48/4, 5.
stalled pa. pple (OF *estaller*) placed 34/20.
stalworþ(e) adj. (OE *stælwyrþe*) brave 14/19; strong 14/24, 26; strongly built 47/18; *stalworþest* superl. strongest 14/17.
stalworþ(e)ly adj. & adv. (prec. + -ly) severely 14/5; hard 14/7–8; keenly 14/10; securely 48/1, 5; strong 22/32; *stalworþliŕ* comp. adv. more securely 48/9.
stampe inf. (OE **stampian* or OF *estamper*) to walk with difficulty 19/8.
standist, *stondist* pr. 2 sg. (OE *standan*, *stondan*) stand 4/36, 5/15, 10/19; *stondiþ* pr. 3 sg. stands 48/9; *stondiþ azeyn*, dislikes 8/12 (first quotation in N.E.D.: 1551, s.v. *Stand*, v., 67 b.); *stonde* pr. 3 sg. subj. stands 48/4, 6; *ȝif it stonde noȝt be [þe]*, if you lack it 32/30–31; *stood* pa. 3 sg. 27/12; *stood* pa. 3 pl. 9/33; *stondynge* pr. pple 44/31.
stedfast, *stidfast* adj. (OE *stedefæst*) firm, unshaken 3/3, 6/28, 16/29; unchanging 38/22.
stedfastly adv. (prec. + -ly) with firm belief 6/32.
ste(e)de n. (OE *stede*) place 34/26; *stede of mirþe (likyng)*, paradise 30/11, 36/5; *stedis*, *stedis* n. pl. places 23/26, 27; seats 35/10; *in stede (steyde) of*, instead of 25/17, 45/17.
steize, *steyz* pa. 3 sg. (OE *stāg*) rose 34/3, 9.
steire n. (OE *stæger*) rung 51/6, 9.
steke imper. sg. (OE **stecan*) lock 5/11; *stoken* pa. pple shut (out) 35/19.
steliþ pr. 3 sg. (OE *stelan*) steals 50/25; *stoln* pa. pple 5/28.
steppe imper. sg. (OE *steppan*) step 5/7, 8.
steyde see *ste(e)de*.
stidfast see *stedfast*.

stille adj. & adv. (OE *stille*) silent 45/17, 55/10; still 43/17.
stille inf. (OE *stillan*) quiet, soothe 25/11, 22; *stille* pr. 3 sg. subj. 25/5.
stilly adv. (OE *stillice*) in a low voice 44/1.
stire inf. (OE *styrian*) exhort 54/29; *stireþ*, *styres* pr. 3 sg. incites, urges 42/28, 30, 33; *stireþ* pr. 3 pl. 45/28; *stired* pa. 3 sg. 52/32; *stiryng(e)* ger. prompting, incitement 19/1, 45/40, 46/2; pl. *stirynges* 46/8.
stirt inf. (OE *stytan*) move 14/16; *stirt abak*, shrink back 13/15; *stirte* pr. 3 sg. subj., in *stirte abak (obakke)*, goes away 6/29, 44/9; *stert* pa. 3 sg. jumped 17/27.
stokke n. (OE *stoc*) block of wood 6/5.
stoon n. (OE *stān*) stone 24/23; stone (used in athletics) 14/40; *stoones*, *stones* n. pl. stones 52/26; gems 33/24.
stoppiþ pr. 3 sg. (OE **stoppan*) closes 10/9; *stoppe* imper. sg. 5/11.
stormes n. pl. (OE *storm*) storms 15/19, 22.
strangled pa. 3 sg. (OF *estrangler*) strangled 17/28.
strawnge adj. (OF *estrange*) unknown, a stranger 26/8.
strecche inf. (OE *streccan*) direct 32/32.
streit, *streyt(e)* adj. (OF *estreit*) stern, strict 5/26, 6/10, 10/23, 20/12; *streyt* adv. tightly 19/7.
stremande pr. pple (OE *strēam* n.) streaming 16/2.
strengþe n. (OE *strengþu*) strength 14/12, 15/1; force 37/11.
strengþe pr. 3 sg. subj. (from prec.) strengthens 48/16; *strengþeþ* pr. 3 pl. 13/38; *strengþed*, -id pa. pple 40/29, 47/37–48/1.
stronge adj. (OE *strang*, *strong*) painful 5/17; difficult to resist 48/3.
strotiers n. pl. (OE *strūtian* + -er) proud men 14/24.
stryue inf. (OF *estriver*) fight 33/30; contend 34/31; *striueþ*, *stryueþ* pr. 3 sg. contends 14/40, 42/31; *stryueþ azeyn*, resists, rebels against 43/35, 46/14; *stryue* pr. 1 pl. fight against 33/5; *stryued* pa. 3 pl. fought against 25/18.
sturnely adv. (OE *styrne* + -ly) sternly 7/28, 27/17.
stynkyng pr. pple (OE *stincan*) stinking, disgusting 52/5.
stynte inf. (OE *ā-stytan*) cease 43/6.
suche see *siche*.

suffragan n. (OF *suffragan*) deputy, representative 31/19.
suffre inf. (OF *suffrir*) allow 8/15, 9/35; suffer 12/3, 21; bear, endure 15/15; *suffredist* pa. 2 sg. suffered 30/17; *suffrid(e)* pa. 3 sg. suffered 12/21, 16/5; *suffride* pa. pple suffered 25/15.
sum, *summe*, *somme* pron. (OE *sum*) some 6/16, 8/24, 11/32, 41/3, 42/23; some people 49/4, 54/29.
sumtyme adv. (prec. + OE *tima*) at one time 25/12, 54/2.
sumwhat pron. (OE *sum* + *hwæt*) in *sumwhat ellis*, something else 8/6.
sundrily adv. (OE *syndriglice*) separately 3/23.
sustenance, *sustynance* n. (OF *sustenance*) food 4/18, 9/4, 55/12; the action of sustaining life 37/30, 32.
suster, *sustres* see *sistir*.
susteyneþ pr. 3 sg. (OF *sustenir*, stem *sustein-*) supports 9/7, 23/31; *sustened*, *susteyned* pa. pple strengthened, provided for 39/1, 40/13, 25, 30.
swank pa. 3 sg. (OE *swincan*) toiled 16/1.
swannes n. pl. (OE *swan*, *swon*) swans 18/4.
sweet, *swoot* n. (OE *swātan* v.; OE *swāt*) sweat 13/35, 14/8, 9, 16/2.
sweet, *swete* adj. (OE *swēte*) lovely 15/36; precious 22/26; sweet 41/30, 32, 34.
sword n. (OE *sweord*) sword 44/8; *swerdes* n. pl. 14/15.
sweten pr. 3 pl. (OE *swātan*) sweat 14/7.
swetnes(se) n. (OE *swētnes*) sweetness 9/18; loveliness 41/36.
swipe adv. (OE *swipe*) very 13/33, 15/34; quickly 50/32; *swipe wiþal*, at once 35/15.
swoot see *sweet*.
sworne pa. pple (OE *swerian*) sworn 35/3.
swyer n. (OF *esquier*) servant 15/19; *swyers* n. pl. 15/24.
swynk(e) n. (OE *swinc*) labour 16/35, 44/24.
syche see *siche*.
symple adj. (OF *simple*) humble 51/28.
synful, [*sunneful*] adj. (OE *synnful*) sinful 4/37, 7/11, [33/37]; *synful*, *sinful* n. sinner 8/28, 12/17; sinners 12/6, 18/17, 30/19.
syng(e) inf. (OE *singan*) sing 3/10.
synkiþ pr. 3 sg. (OE *sincan*) sinks, goes down 48/8; *synk* pr. 3 sg. subj. 48/6, 7.
synne n. (OE *synn*) sin 5/20, 7/20; *synnes* n. pl. 5/18, 36.

synne inf. (from prec.) sin 18/9, 47/11;
synne pr. 1 sg. 42/25; *synneþ* pr. 3 sg.
 24/17; *synne(n)* pr. 1 pl. 5/34, 47/12;
synned pa. 3 sg. 18/18, 55/27; *synned* pa.
 pple 5/17, 6/3.

taast n. (OF *tast*) taste 42/6.

taastyng n. (OF *taster* + -ing) sense of taste
 56/2.

tak n. (origin uncertain) spot, blemish 12/2.

take inf. (ON *taka*) assume 12/1; take 13/3;
 undertake 31/37; *to take his doom*, to be
 sentenced 5/27; *take* pr. 1 sg. take 46/29;
takiþ pr. 3 sg. takes 18/8, 20/13; *aþeyns*
hym takiþ, opposes him 38/27; *takeþ* pr.
 3 sg., in *þat he hym to takeþ*, to which
 he devotes himself 13/24; *take* pr. 3 sg.
 subj. 18/8, 32/38; *take* pr. 1 pl. subj., in
take we to, let us proceed to 34/34; *taken*
 pr. 3 pl. take 52/29; *taken on honde*, un-
 dertake 53/3; *take* pr. 3 pl., in *þat þei*
hem to take, to which they devote them-
 selves 21/13; *took* pa. 3 sg. assumed 12/2,
 16; *took* 26/4; *take* imper. sg. take 21/16;
take now kepe, pay attention 21/6; *take*
it not to yuel, do not condemn 26/19;
take(n) pa. pple taken 19/5, 41/17, 32;
 received 26/36.

talkyng(e) n. (OE *talū* or *tellan*, the k
 giving frequentative force) conversation
 25/38; talk 33/25.

tayles n. pl. (OE *tægl*) trains of women's
 dresses 19/10.

teche inf. (OE *tæcan*) teach 31/30, 32;
techis, *techip* pr. 3 sg. 5/4, 8/30, 22/29;
techen pr. 3 pl. 5/26; *tauzte* pa. 3 sg. 3/27,
 4/29; *tauzte* pa. pple 3/21, 27/29; *techyng*
 ger. 33/26.

teeres, *teeris*, *teres* n. pl. (OE *tēar*) tears
 5/32, 6/7, 12/34, 33/1; *worþe to teeres*, to
 cry 26/27.

telle inf. (OE *tellan*) tell, describe 11/28,
 12/5; tell 27/18; mention 51/34; *telle* pr.
 1 sg. 27/22; *telliþ* pr. 3 sg. 7/9, 9/32; *tellen*
 pr. 3 pl. 18/35; *tolde* pa. 1 sg. 36/19,
 44/22; *told* pa. pple talked 17/26; *told*
 27/27; called 31/14.

temperyng ger. (OE *temprian* + -ing) pre-
 paring 54/10, 12.

tempestes, -is n. pl. (OF *tempeste*) storms
 15/19, 22, 33.

temple n. (OE *templ*, *tempel*) temple 50/29,
 30.

tempre n. (OE *temprian*, v. or OF *tempre*)
 proportionate mixture, right condition
 54/14.

temptacioun n. (OF *temptaciun*) temptation
 47/31, 32–33; *temptaciouns* n. pl. 47/34,
 36.

temptiþ pr. 3 sg. (OF *tempter*) tempts 4/35;
temptid pa. pple 47/32.

tendirly adv. (OF *tendre* + -ly) tenderly
 12/10.

tendre adj. (OF *tendre*) tender 12/34, 14/1.
teneful adj. (OE *tēonful*) sad, angry 44/24.

teyntour n. (OF *tentour*) framework for
 stretching cloth 19/7.

[*that*] conj. (OE *þæt*) that 20/9.

[*thenke*] imper. sg. (OE *þencan*) consider
 20/9.

[*therto*] adv. (OE *þærtō*) to that 13/11.

Thimothee n. Timotheus 53/18.

[*this*] dem. pron. (OE *þis*) this 3/15.

[*thousand*] num. (OE *þūsend*) thousandth
 20/9.

till conj. (ON *til*) until 27/28.

tiliand pr. pple (OE *tilian*) working 16/34.

tille(n) inf. (OE *betillan*, *fortyllan*) draw,
 entice 25/7, 52/36.

tiraunt n. (OF *tirant*) tyrant 30/1, 2.

riþing n. (ON *riþindi*) news 27/27.

to adv. (OE *tō*) too 35/23, 38/8.

to prep. (OE *tō*) to 3/1, 10, passim; against
 4/10; till 34/5; over 27/9; in 38/29; in
 comparison with 12/22; for 3/19; in ac-
 cordance with 3/28; as regards 4/2; conj.
 till 10/29, 13/35; *to þat*, till 25/5, 27/24.

tobrusten pa. 3 pl. (OE *toberstan*) broke
 18/27.

today adv. (OE *tōdæg*) today 13/15, 40/11.

tofore adv. & prep. (OE *tōforan*) before
 35/18, 41/11, 50/27.

togider(e), *togyder(e)*, *togidir*, *togydir* adv.
 (OE *tōgædere*) together 5/11, 11/33,
 17/26, 25/36, 37, 32/10, 35/20, 55/23.

token n. (OE *tācn*) sign 6/28, 8/28; token
 11/26.

tokenyng(e) n. (OE *tācnung*) sign 8/26,
 14/7; portent 27/19; in *tokenyng*, as evi-
 dence 18/6–7; *tokenyng... make of*, des-
 cribe 33/21.

tomorew adv. (OE *tō morgen*) tomorrow
 13/15.

toode n. (OE *tādige*, ending reduced to -e)
 toad 11/32.

torne pa. pple (OE *teran*) torn 19/9.

toþer adj. and pron. (OE þæt öþer) in *þe toþer*, the second 17/38; the other [20/34].
tour n. (late OE tūr; OF tour) 'castle' borne on elephant's back 14/13 (first quotation in N.E.D.: 1553, s.v. Tower, 5 b.).
toward prep. (OE tōweard) towards 14/14; with regard to 44/29; in the direction of 51/2.
towende pa. 3 pl. (OE tōwendan) went 36/13.
traueil, *traueyl*, *trauel* n. (OF travail(le)) exertion, toil 14/8, 31/16; suffering 12/26; hardship 13/14.
traueil inf. (OF travailler) travel, come 26/11; *traueile* pr. 1 pl. torment 14/4.
traytour n. (OF traïtor, -ur) traitor 49/10; *traytours* n. pl. 5/34, 34/27.
tree n. (OE trēo(w)) wood 14/13; *þe rode tree*, the cross 12/8; *trees* n. pl. 55/35.
treist adj. (ON treysta) confident 38/6.
tremblip pr. 3 sg. (OF trembler) trembles 14/18.
tresorye n. (OF tresorie) treasure 27/31.
tresour n. (OF tresor) treasure 12/26, 31/35.
trespases n. pl. (OF trespas) offences, sins 4/9.
trespasid, -yde pa. pple (from prec.) committed 45/7; offended against 45/8.
treuly see *truly*.
trew adj. (OE trēowe) true 8/14, 18; trustworthy 38/21.
Trinite n. (OF trinite) Trinity 20/33.
troned pa. pple (OF trone + -ed) enthroned 35/6.
trouþe n. (OE trēowþ) faith 16/22, 23/5; truth, true religion, 44/19; *þat ben in trouþe of*, who believe in, have faith in 46/6.
trowe inf. (OE trēow(i)an) believe 30/1, 33/25; trust 37/29; *trowe* pr. 1 sg. suppose 5/32; *trowen* pr. 1 pl. trust 22/32; *trowe* pr. 3 pl. believe 40/7, 53/8; *trowe* pr. 3 sg. subj. believe 18/12, 35/13; *trowed*, *trowyde* pa. 3 sg. believed 19/33, 44/20; *trowed* pa. 3 pl. believed 33/29; *trowe* imper. sg. 6/36; *trowiþ* imper. pl. 6/32.
truly, *treuly* adv. (OE trēowlice) genuinely 30/1; truthfully 31/32, 44/20; sincerely 38/15; really 42/21.
trussed, -id pa. pple (OF trusser) tied, fastened 5/28, 36.

truste pr. 3 sg. subj. (OE *trȳstan) trust 13/11; *tryste* imper. sg. 48/20.
tryacle n. (OF triacle) remedy 28/24.
tryst n. (rel. to traist, trust; origin obscure) confidence 52/25.
tunge n. (OE tunge) tongue 11/28, 12/5.
turment n. (OF torment) torment 10/4.
turmentoures n. pl. (AF tormentour) torturers 5/30, 36. (first quotation of this meaning in N.E.D.: 1553).
turne inf. (OF torner, turner; OE turnian, tyrnan) convert 22/25; turn 43/25; *turneþ* pr. 3 sg. changes 8/20; turns 13/23; *turneþ hym þe bak*, turns away from 26/37; *turne(n)* pr. 1 pl. turn 9/24; *turne oure bak vpon þee*, turn away from you 15/4-5; *turne* pr. 3 pl. change 28/24; *turne* pr. 2 sg. subj. change (into) 13/35; *turne* pr. 3 sg. subj. turn 44/11; change (into) 53/1; *turnedist* pa. 2 sg. converted 22/22; *turned* pa. 3 sg. converted 44/18; turned 44/22; *turne* imper. sg. turn 43/21, 31.
twelue num. (OE twelf(e)) twelve 29/29.
twenti, *twenty* num. (OE twentig) twenty 34/21, 22, 24.
twies, *twyes* adv. (OE twīga + -es) twice 15/20, 40/31.
two, *twoo* num. (OE twā) two 10/6, 12/9; two things 8/34, 14/9, 18/10; *oon or two*, one thing or the other 6/36.
tyd(e) n. (OE tid) in *tyde 7 tyme*, always 34/33, 37/26; *what tyd or tyme so þat*, whenever 40/32-33.
tyme n. (OE tīma) time 6/18, 9/29; *þe tyme of hym*, his coming 34/7; *tymes* n. pl. 56/6.
tyne inf. (ON tīna) suffer loss 29/2; *tyne* pr. 1 sg. waste 6/18; *tyne* pr. 1 pl. waste 33/12; *tyned* pa. 3 sg. lost 23/34.
tyte adv. (ON titt, neut. of tīþr) in *als tyte*, at once 31/10.
þaȝ see *þouȝ*.
þan(ne), *þen(ne)* conj. & adv. (OE þanne, þonne, þænne) than 3/31, 8/8, 25, 26; then 5/7, 16, 6/6, 7/2, 4, 10/14, 35.
þank, *þonk* n. (OE þanc, þonc) gratitude 25/26; *þat no þonk kun hym*, who are not grateful to him 25/25-26.
þankand pr. pple (OE þancian, þoncian) thanking 26/4.
þar pr. 3 sg. (OE þearf) need 35/21; *me þar not*, I need not 46/3.
þat conj. (OE þæt) that 3/16, 28, passim;

(expressing result or purpose) 5/12, 13, 9/30, 11/28; *astir* (after) *bat*, depending on how, according as, after 3/14, 23, 9/16, 19/20, 42/37; *so bat*, so that 4/24, 27; *bifore bat*, before 4/34; *for bat*, *sib(en) bat*, since, because 12/15, 16/5, 42/9, 47/5, 53/22.

bat dem. pron. (OE *þæt*) that 3/21, 4/13, passim.

bat rel. pron. (substitution of prec. for OE *þe*) that 3/21, 31, passim; who(m) 3/3, 27, 8/9, 17/22; which 7/11, 8/6; that which, what 3/17, 4/32, passim; he who 52/3, 11; those who 51/18; *bat bat*, that which 15/1–2, 19/12.

bauz see *þou3*.

be def. art. (OE *se*, late OE *þe*) the, passim; (before comp. adjectives and adverbs) 3/5, 6.

beef n. (OE *þeof*) thief 5/27, 29; *beues* n. pl. 5/26, 34.

befte n. (OE *þeoft*) theft 5/27.

bei pers. pron. (ON *þeir*) they, passim; [*þai*], they 5/20, 38/6, 16; *hem*, them, passim; themselves 18/19, 21/13; *þem*, them 41/13; themselves 52/29.

beire pron. (ON *þeira*) their 3/9.

ben(ne) see *þan(ne)*.

þenk(e), *þinke* inf. (OE *þencan*) think 11/36, 12/26, 21/23, 26/26, 37/19; think about 9/24; imagine 11/29, 12/5; be mindful of 22/12; intend to go 35/21; *þenke* pr. 1 sg. think 45/11; *þenkiþ* pr. 3 sg. thinks 6/16; intends 27/26; *þenk(e)* pr. 1 pl. think 21/3; consider 23/7; *þenkiþ* pr. 3 pl. think 7/3; *þenke* pr. 3 sg. subj. thinks 38/34; *þou3t* pa. 3 sg. thought 27/11; *þenk(e)* imper. sg. imagine 4/36, 35/16; think 43/10; *þenkand* pr. pple thinking 29/4; *þou3te* pa. pple thought 31/9.

þere adv. (OE *þær*) there 6/1, 9/35; *þer(e)* rel. adv. where 4/23, 5/1, 52/1; *þer(e)* indef. 19/11, 22/4, 51/30; *þeraftir*, afterwards 17/8; for this 33/38–39; *þerby*, of it 6/34; *þerfor(e)*, for that reason, therefore 13/13, 37/14; *þerfro*, from it 26/15; *þerinne*, in it 14/14, 17/10; *þerof*, from this 11/25; of this 14/28, 16/14; of them 17/18, 41/32; of it 27/13; *þeron(ne)*, on it 9/33, 41/29, 42/1, 50/37; *þerouer*, over it 25/18; *þeroute*, out of it 35/19; *þerto*, to it 17/15, 35/31; to them 33/32; *þer-*

þoru3, through this 18/23; *þerwiþ*, with it 16/1, 53/6; with them 19/22; in this way 27/3, 52/36.

þes(e), *þees* dem. pron. (OE *þēs*) these 4/23, 29, 6/21, 14/1, 2, 6, 16/26, 30, 18/10.

þewes n. pl. (OE *þēaw*) good qualities, virtues 18/20, 28/18.

þi, *þin(e)* poss. pron. (OE *þin*) your 3/16, 17, 4/20, 5/9, 35/35, 36; *þin*, *þyn*, yours 20/30, 31, 33.

þidir adv. (OE *þider*) thither 6/25, 35/21.

þing n. (OE *þing*) thing 5/28, 21/5; *þinges*, *þingis* n. pl. 6/39, 7/21, 8/12, 26/31, 28/9; *alle þingis*, everything 16/22; *ouer al(le) þing(e)*, more than anything else 6/24, 25/7, 29/7.

þink inf. (OE *þyncan*) seem 33/17; *þinkeþ*, *þinkip* pr. 3 sg. impers. seems 6/6, 18, 27/2, 45/16; *þink* pr. 3 sg. (this form is either a subjunctive or endingless) seems 44/35; *þou3t* pa. 3 sg. impers. seemed 27/8.

þinke see *þenk(e)*.

þirlis n. pl. (OE *þyrel*) holes 5/12.

þis dem. pron. (OE *þis*) this 3/21, 22, passim.

þiself, *þiselfe(n)*, *þisilf* pron. (OE *þe self*; from 13th c. onwards *þi self*) yourself 4/37, 5/24, 30/14, 42/33, 47/26.

þof see *þou3*.

þole(n) inf. (OE *þolian*) suffer, endure 5/18, 12/19, 14/21; bear 12/33; *þolest* pr. 2 sg. 48/33; *þoleþ* pr. 3 sg. 55/26; *þolen*, *þoole* pr. 1 pl. 4/12, 33/17; *þole* pr. 2 pl. 7/35; *þole* pr. 3 sg. subj. 13/29; *þoled* pa. 3 sg. 12/4, 13/6; *þoled* pa. pple 44/35; *þolyng(e)* ger. 25/14, 49/5, 54/17, 22.

þonk see *þank*.

þoo, *þo* dem. pron. (OE *þā*) those 3/9, 8/1, 9/16.

þor(o)u3, *þorough*, *þur3* prep. (OE *þur(u)h*) through 3/2, 5/21, 22, 31/3; with the help of 3/20; by means of 17/5, 20/16, 29/15; by 29/13; in consequence of 25/32; *þoru3* (*þorou3*) *bat*, because 29/21, 46/38.

þou, *þow* pers. pron. (OE *þū*) you 3/5, 16, 18/3, 20/12; *þee*, *þe*, [*the*], you 3/3, 16, 5/4, 9, [20]; yourself 5/4, 14, 6/27.

þou3, *þof*; *þau3*, *þa3* conj. (ON *þōh*; Angl. *þæh*) though 7/34, 13/7, 18/22, 29, 20/18, 25/24; that 7/17; if 38/34; even if 11/7, 12/20, 16/20, 22/19; *as þau3*, as though 19/8.

þouzt n. (OE *geþōht*) thought, mind 6/19, 27; *þouztis* n. pl. thoughts 6/22, 7/2.
þousande num. (OE *þūsend*) thousand 12/21, 29/27; thousandth 11/9, 47/12.
þousandfold adv. (OE *þūsend* + *-fold*) thousandfold 37/24.
þral, *þralle* n. (OE *þræl*) slave, servant 12/3, 16/15, 20/13, 55/19; *þralles*, *þrallis* n. pl. 11/23, 39, 36/10.
þraldam n. (OE *þræl* + *-dam*) condition of being subjected 54/25.
þre, *þree* num. (OE *þrēo*) three 8/24, 11/19, 28/8.
þridde num. (OE *þrida*) third 7/2, 9/14.
þries adv. (OE *þriga* + *-es*) three times 31/39, 48/5.
þritti num. (OE *þrittig*) thirty 34/6, 54/1.
þrote n. (OE *þrote*) throat 6/4.
þurȝ see *þorouȝ*.
þurȝly adv. (OE *þurh* + *-ly*) fully, perfectly 21/24; (first quotation in N.E.D.: c.1440).
þurst(e) n. (OE *þurst*) thirst 14/21, 55/4.
þurstiþ pr. 3 sg. impers. (OE *þyrstan*) am thirsty 54/36.
þurt pa. 3 sg. impers. (OE *þurfan*, pa. *þorfte*) needed 19/31.
þus adv. (OE *þus*) thus, in this way 5/32, 8/13.
þyn see *þin*.
vanyschid pa. 3 sg. (OF *evaniss-*) vanished 17/28.
vanytees n. pl. (OF *vanite*) vain things 9/24, 14/38.
venesoun n. (OF *veneson*) venison 18/14.
vengeaunce n. (OF *vengeance*) punishment 44/33.
verey, *verray* adj. (OF *verai*) true, genuine 32/34, 44/13, 48/18.
vertu n. (OF *vertu*) virtue 16/19, 27; *vertues* n. pl. 16/28, 25/37.
veyn adj. (OF *vain*) vain 28/21.
veynglorye n. (OF *vain* + AF *glorie*) vain-glory 17/18, 51/26.
vice, *vyce* n. (OF *vice*) vice 28/24, 50/7, 51/30.
virgyn n. (OF *virgine*) virgin 29/19; *virgynes* n. pl. 34/10.
Vitas Patrum n. *Vitae Patrum* 25/34.
vmþenk(e) inf. (OE *ymbþencan*) reflect, consider 5/16, 31/23, 41/7; *vmþenk(e)* imper. sg. 34/17, 37/14.
vnclene adj. (OE *unclæne*) impure 9/28.

vncomly adv. (vn + OE *cȳmlīc*, infl. in ME by *becomen*) in an improper manner 18/18.
vndir prep. (OE *under*) under 8/14, 13/32.
vndirstonde(n) inf. (OE *understandan*, *-standan*) understand 3/17, 6/39, 16/16; *vndirstonde* pr. 1 sg. gather 3/16; understand 38/7; believe 49/17; *vndirstondiþ* pr. 3 sg. 7/12, 11/25; *vndirstonden*, *vndirstondiþ* pr. 1 pl. 12/30, 39/12; *vndirstonde* pr. 3 pl. 3/8, 21/13; *vndirstonde* pr. 3 pl. subj. 19/15; *vndirstood* pa. 3 sg. 41/9, 12; *vndirstonde* imper. sg. 4/4–5, 6/29; *vndirstonde(n)* pa. pple 11/3, 14/5, 22/34, 32/9.
vndirstondyng(e) n. (OE *understanding*) comprehension 3/5, 11, 32/30; intellect 46/14, 56/3; meaning 3/23, 24/31; intelligence 3/13–14; in *vndirstondyng þat*, to signify that 51/35–36.
vndirtake inf. (OE *under* + ON *taka*) take upon oneself 14/33, 32/3; *vndirtake* pr. 3 sg. subj. 32/4; *vndirtaken* pa. pple 8/15, 31/31.
vndo inf. (OE *undōn*) explain 3/20, 23.
vnfeipful adj. (vn + AF *feid* + *-ful*) lacking faith 33/12, 26; *þe vnfeipful*, the infidels 38/14.
vngilti, *-ty*, *vngulȝy* adj. (vn + OE *gyltig*) innocent 13/8, 16/5, 26/18, 30/20; *þe vngylȝy*, he who is innocent 52/2.
vnhendely adv. (vn + OE *(ge)hende*) not courteously 26/17.
vnkynde adj. (OE *uncynde*) ungrateful 12/25, 24/34.
vnmyȝti adj. (OE *unmihtig*) unable 53/10.
vnnayt(e) adj. (ON *uneytr*) vain 9/29; useless 16/15, 48/23.
vnneþe adv. (OE *unēaþe*) hardly 35/16.
vnneþis adv. (prec. + *-is*) hardly 27/16.
vnriȝtful adj. (OE *unrihtful*) in *þe vnriȝtful*, he who does wrong 51/37.
vnserued adj. (vn + OF *servir*) not deserved 12/25 (meaning not recorded in N.E.D. s.v. *Unserued*).
vnskillful adj. (vn + ON *skil* + *-ful*) unreasonable 50/31.
vnskillfully adv. (prec. + *-ly*) unreasonably 50/3.
vnskillfulnesse n. (vnskillful + *-nesse*) unreasonableness 51/17.
[vnsynful] adj. (vn. + OE *synnful*) one who is free from sin 13/8 (MS: *synful*; first quotation of *vnsynful* in N.E.D.: 1598).

vnthewes n. pl. (OE *unþēaw*) vices 42/28.
vnthryuand adj. (vn + ON *þrifa-sk*) unworthy 47/19.
vnþo prep. (formed on the analogy of *until*, with substitution of *to* for *til*) until 13/7, 24/32; in accordance with 22/11; to 44/19.
vnwarly adv. (OE *unwærlice*) unexpectedly 5/12; incautiously 30/9, 50/33.
vnwarschip n. (vn + OE *wærscipe*) lack of caution 50/37. (not recorded in N.E.D.).
vnwit(t) n. (vn + OE *witt*) stupidity 50/28, 51/3.
vnwitti, -*ty* adj. (OE *unwittig*) stupid 21/2, 34/29; as *vnwitti*, -*ty*, as fools 9/23, 35/18; as a fool 42/31.
vnworþi adj. (vn + OE *worþ*, *wurþ* + -y) not worthy, contemptible 9/22, 12/19.
vnworþinesse n. (prec. + -*nesse*) unworthiness 48/30.
vnwreken adj. (OE *unwrecen*) not revenged 16/10.
vnwyzte n. (vn + OE *wiht*) evil spirit, devil 17/34.
vnwysely adv. (OE *unwislice*) foolishly 50/23, 33.
voyce n. (OF *vois*) voice 27/17.
vp adv. (OE *up*) up 6/13, 27.
vpholde inf. (vp + OE *haldan*) maintain 53/22.
vpon prep. (OE *up* + *on*) on 8/33, 14/19; to 5/35.
vyle adj. (OF *vile*) despicable 11/23, 47/29.
waar, *war* adj. (OE *wær*) on one's guard 18/19, 25/32; prudent 41/9.
wade inf. (OE *wadan*) wade 19/8.
wailaway, -*owey*, *wayloway*, -*owey*, *weileaway* interj. (OE *wei lā wei*) alas 12/26, 22/6, 24/20, 34, 30/17–18.
wake inf. (OE *wæcnan* or *wacian*) remain awake, keep vigil 14/30, 49/7; *wakib* pr. 3 sg. 50/23; *wake* imper. sg. wake up 43/29; *wakand*, pr. pple 29/5; *wakyng(e)* ger. 14/20, 25/14, 49,4, 54/16.
wakeneþ pr. 3 sg. (OE *wæcnan*) comes into existence 41/26.
walkid pa. 3 pl. (OE *wealcan*) walked 18/27; *walkynge* ger. 27/10 (MS: *walles*).
wandre inf. (OE *wandrian*) wander 30/12.
[wane] n. (OE *wana*, *wona*) lack, deficiency 35/13. (MS: *whan*).

wanhope n. (OE *wan* + *hopa*) despair [42/34], 43/12.
wante inf. (ON *vanta*) be lacking 34/24; *wantib* pr. 3 sg. 3/11, 17/6; *wantid* pa. 3 sg. 13/28.
ward prep. (OE *weard*) in *to þe ward*, to you 48/13.
waried pa. 3 sg. (OE *wærgan*) cursed 45/4; *waried*, *waryed* pa. pple 6/2, 11/39, 30/19, 38/8.
warly adv. (OE *wærlice*) cautiously 16/33, 37/14.
waste(n) inf. (AF *waster*) spend 30/12, 33/2; waste 53/24; *wastib* pr. 3 sg. enfeeble 16/35; *wasten* pr. 3 pl. waste 19/15; *wast* pr. 2 sg. subj. waste 46/36; *wastid* pa. 3 sg. spent 31/25.
wayke, *weyke* adj. (ON *veikr*) weak 15/3, 20/1, 25/11.
we pers. pron. (OE *wē*) we, passim; *vs*, us passim; ourselves 12/29(2), 14/3.
weel(e), *wela* n. (OE *wela*) happiness 8/25, 15/11, 32/15, 33/14, 31; prosperity 13/29.
weiȝe n. (OE *wæg*) weight 17/37.
weiȝen, *weyen* inf. (OE *wegan*) weigh 17/37; balance with 41/8 (first quotation in N.E.D.: 1513, s.v. *Weigh*, v. 11b).
weiȝte n. (OE *wiht*, the vowel may be due partly to ON **weht* and partly to association with the verb) pair of scales 17/36.
weilen, *weyle* inf. (ON **veila*) lament 20/5, 11.
wel adv. (OE *wel*) well 3/5, 5/31; much 11/38; rightly 14/35.
wel adj. (from prec.) in *þat hym was wel*, what was good for him 13/30; *whiles hem was wel*, while they were prosperous 25/31.
welde(n) inf. (OE **weldan*) possess 35/5; move 52/21; rule 54/21.
welle n. (Angl. *wella*) source 32/29.
welpe n. (from *wel* adv. + -*þe*) worldly goods 27/39.
wende inf. (OE *wendan*) go 8/25, 19/5; turn 14/16; *wende* pr. 1 pl. 8/34; *wenden* pr. 3 pl. 31/3; *went(e)* pa. 3 sg. 17/22, 23, 26/4, 44/20; *went* pa. 3 pl. 34/6; *wendib* imper. pl. 35/23; *wente* pa. pple 36/14, 44/21.
wene inf. (OE *wēnan*) think 55/30; *weneþ* pr. 3 sg. 14/35; *wene* pr. 1 pl. 13/11; *wene* pr. 3 sg. subj. 50/33; *wende* pa. 3 sg. 17/31, 18/14; *wende* pa. 3 pl. 52/31.

wepe inf. (OE *wēpan*) weep 25/4.
wepenes n. pl. (OE *wāpen*) weapons 14/15.
were(n) inf. (OE *werian*) wear 15/16, 27, 19/21; *weriþ* pr. 3 sg. 15/21.
werk(e) n. (OE *we(o)rc*) deed, action 17/35, 37/16; *werkis*, [*werkes*] n. pl. 6/22, 7/11, [33/37, 49/28].
werkmen n.pl. (OE *we(o)rcmann*) labourers 16/35.
werre n. (nOF *werre*) war 8/23.
werriþ pr. 3 sg. (from prec.) opposes 24/13, 49/29.
wers, *wors* comp. adj. (OE *wyrsa*) worse 9/28; less well off 25/25.
wexe inf. (OE *we(a)xan*) arise 51/30; *waxiþ* pr. 3 sg. increases 29/1; becomes 40/33, 50/24; *waxe(n)*, *wexe* pr. 3 pl. become 19/24, 52/30, 53/10; *wax* pr. 3 sg. subj. becomes 50/15, 55/20; *wex* pa. 3 sg. increased 25/38 (MS: *wexiþ*); *waxing* pr. pple increasing 34/8.
weye n. (OE *weg*) course of action 43/25; *make (makiþ) weye to*, lead(s) to 7/33, 49/1; *wendiþ zoure weye*, go away 35/23; *weyes* n. pl. methods, means 25/12; courses 31/32.
weyen see *weizen*.
weyke see *wayke*.
whan(ne), *when* conj. (OE *hwanne*, *hwonne*) when 3/16, 4/7, 11, 21, 7/3, 7, passim; *whanne so* conj. whenever 34/38; *when þat* conj. when 46/3, 47/34.
what interr. pron. (OE *hwæt*) what 4/3, 5/34, passim; rel. pron. what, that which 3/28, 6/29, 8/8; *what so*, whatever 3/8, 4/24–25; *what ...so euer*, *what so euer(e)*, whatever 19/15–16, 22/13, 46/34, 50/6, 13–14.
whateuer(e) rel. pron. (prec.+OE *ǣfre*) whatever 41/30, 53/12.
when see *whan(ne)*.
wher conj. (reduction of OE *hweþer*) whether (introducing an indirect question) 23/17, 34/14; (introducing a direct question) 43/24.
where adv. & conj. (OE *hwær*) where 31/36; wherever 16/23; whether 11/14; *where so*, wherever 34/27; *wheraftir*, in accordance with which 13/21; *wherfore*, for which reason 6/18, 31/30; on account of which 22/17–18, 24/22; why 47/18, 49/18; *wherinne*, anything in which 16/3–4; *wherof*, something with which 12/35;

over which 36/5; from what 36/23; *wherof ne wherwiþ*, anything with which (we could do so) 12/36; *wherto*, why 8/1, 44/5; *wherþoruþ*, in consequence of which 36/17, 52/30; *wherwiþ*, with which 38/38.
hweþer conj. (OE *hweþer*) whether 10/26; (introducing direct question) 21/26, 43/2.
whi, *why* adv. (OE *hwī*) why 7/8, 10/29, 33/8, 54/37; *why þat*, why 19/4; for which reason 11/20; [*ffor whi*], for 5/19.
which(e) rel. pron. (OE *hwilc*) which 8/13, 14/2; what 22/29, 27/3; *þe which(e)*, which 5/18, 11/2, 30, 14/1; *which* interr. pron. what 23/16.
whil(e) conj. (OE *hwile*) while 18/34, 24/30.
while n. (OE *hwil*) time, trouble 12/27; time 19/15, 47/8; short time 15/10, 22/23; *whyle* n. pl. moments 41/14.
whiles, *whyles* conj. (OE *hwil* + *-es*) while 25/31, 35/34, 36/6; *þat whiles*, during that time 47/26.
who interr. pron. (OE *hwā*) who 6/18, 21/32.
whom rel. pron. (OE *hwām*) whom 3/19, 4/38, 6/2; *whois*, whose 24/26, 38/22, 23; *who so*, whoever 6/12, 13/22.
whyte adj. (OE *hwit*) of a light colour 15/34.
wickid, [*wycked(e)*] adj. (extended from obscure ME *wikke*, perhaps from OE *wicca*) bad, evil 7/5, 11/24, [33/37, 46/4].
wickidnes(se) n. (prec. + *-nesse*) evil 7/13, 47/5.
widew n. (OE *widewe*) widow 17/11.
wilde, *wylde* adj. (OE *wilde*) wild 27/21, 39/2; dissolute 19/24; rebellious 55/20.
wildirnesse n. (OE *wildēornes*) desert 29/27.
wille n. (OE *willa*) will 3/17, 4/20; desire 8/27; intent 17/17; *at his wille*, as he pleased 18/23; *at my wille*, as I please 46/30; *to his wille*, to his liking 46/28; *willes*, *-is* n. pl. desires 31/11, 32/17, 46/17; pleasures 37/19.
wille inf. (OE *willan*) want, wish 45/29; *wil*, *wole* pr. 1 sg. want 7/34, 21/25, 43/31, 45/34; will 3/22, 21/15, 51/34; *wolt*, *wol* pr. 2 sg. want 5/6, 8, 43/33, 55/25; *wil*, *wol*, *wole* pr. 3 sg. will 3/24, 7/14, 22, 10/22, 27, 18/9; wants 4/31, 7/14(2), 10/33, 24/7, 28/35, 36, 37; is willing 14/31, 15/5; *wil*, *wol*, *wole* pr. 1 pl. want 7/18, 9/31, 30/19; will 9/26, 31/23; are willing 8/15, 47/6; *wil*, *wole* pr. 3 pl. want 19/12, 53/25; will 27/4, 38/17; *wol* pr. 3

- pl., in *wol þei nyl þei*, *willy nilly* 31/33–34; *wolde* pa. 1 sg. wanted 16/23; would like 42/37; *woldest*, *-ist* pa. 2 sg. would 21/30, 38/20; would like 3/17; *wold*, *wolde* pa. 3 sg. would 11/36, 14/16, 32, 21/35, 26/11; wanted 12/18, 26; would be willing 14/32(2), 21/20; would like 18/36, 25/20, 43/4; *wolde* pa. 3 sg. subj. would 19/14; *wold* (MS: world), *wolde*, pa. 1 pl. would 20/37, 30/5; would like 30/16, 37/4; *wolde(n)* pa. 3 pl. would 8/24, 9/33, 53/12; would be willing 40/29.
- willeþ* pr. 3 sg. (OE *willian*) desires 39/29; *willed* pa. 3 sg. wanted 30/9.
- William* n. William 23/20.
- willy* adv. (OE *willice*) voluntarily 24/16.
- wisdam*, *-dom*, *wysdam* n. (OE *wisdōm*) wisdom 16/22, 29, 32, 27/30, 52/37.
- wise*, *wyse*, *wijs* adj. (OE *wis*) wise 11/28, 41/9, 34, 35, 49/3; *wyser* comp. adj. 28/23.
- wise*, *wyse* n. (OE *wise*) way, manner 4/3, 12/24, 30/1, 7.
- wiseman*, *wyseman* n. (OE *wis* + *man*) wise man (often used with reference to writers of Jewish 'Wisdom Literature') 4/32, 8/1, 10/7.
- wissyng(e)* ger. (OE *wissian* + *-ing*) guidance 3/24, 20/16.
- wite* inf. (OE *witan*) know 8/30; *wot* pr. 1 sg. 12/20, 18/33; *wost* pr. 2 sg. 3/5; *wot* pr. 3 sg. 3/27, 28; *wot* pr. 2 pl. 7/29; *wite* pr. 3 sg. subj. 30/20; *wist* pa. 3 sg. 3/28, 19/34; *wist* pa. 3 pl. 19/14, 34/30; *wit*, *wite*, *wyte* imper. sg. 11/7, 28/13, 18, 44/37.
- wit(t)erly*, *wit(t)irly*, *wyterly* adv. (ON *vittr* + *-ly*) certainly 6/19, 47/21; undoubtedly 29/37, 32/12; really 32/28; for certain 21/14.
- witnes* n. (OE *witnes*) testimony 18/30.
- witnessiþ* pr. 3 sg. (from prec.) bears witness 6/10, 10/2; *it witnessiþ wel þat*, it is a clear sign that 47/9.
- witt(e)* n. (OE *witt*) understanding 3/13, 24; intelligence 16/32; reason 18/17, 32/16; genius 24/5, 7; *wittis* n. pl. senses 5/12, 31/2.
- witti* adj. (OE *wittig*) sensible 20/34; *þe witty*, the wise man 26/22.
- witynge* adv. (OE *witan* + *-ing*) consciously 24/17.
- with*, *wiþ* prep. (OE *wiþ*) with 3/3, 18, 4/30, 6/4, passim; *wiþ þat þat*, on condition that 38/24.
- wiþal* adv. (OE *mid alle*, with *mid* replaced by *wiþ*) moreover 14/34, 15/34; *swiþe wiþal*, at once 35/15.
- wiþdrawe* inf. (OE *wiþ* + *dragan*) take away from 8/20, 53/14; draw away from 6/21, 47/5; *wiþdraweþ*, *-iþ* pr. 3 sg. 25/30, 27/3; *wiþdrawen* pa. pple 50/28.
- wiþholde* inf. (OE *wiþ* + *haldan*) refrain from giving 39/5; *wiþholde* pr. 1 sg. 54/37; *wiþholde* pr. 3 sg. subj. 9/11.
- wiþinne*, *withinne* prep. (OE *wiþinnan*) in 15/37, 32/24; within 22/20; adv. inside 30/3, 40/19.
- wiþoute(n)*, *withouten* prep. (OE *wiþūtan*) without 4/26, 28, 37, 56/15.
- wiþstonde* inf. (OE *wiþstandan*) resist 32/18–19, 35/34; *wiþstondist* pr. 2 sg. 39/22; *wiþstondeþ*, *-iþ* pr. 3 sg. 7/20, 18/36, 45/38; *wiþstonde*, [*wythstonde*] pr. 1 pl. 32/36, [49/33]; *wiþstondiþ* pr. 3 pl. 36/24; *wiþstonde* pr. 3 sg. subj. 7/21; *wiþstonde* pr. 1 pl. subj. 39/10; *wiþstood* pa. 3 sg. 7/31, 19/33; *wiþstood* pa. 3 pl. 36/9; *wiþstondiþ* imper. pl. 49/35–36; *wiþstondyng* ger. 36/13–14.
- wlatide* pa. 3 sg. impers. (OE *wlatian*) loathed 14/31.
- woful* adj. (OE *wā* + *-ful*) painful 12/19; miserable 19/35.
- woke*, *woyke* adj. (OE *wāc*) lacking in intelligence 32/25, 34/29. (The spelling *woyke* is not recorded in the N.E.D., s.v. *woke* a.).
- wolfe* n. (OE *wulf*) wolf 31/36.
- wolle* n. (OE *wull*) wool 31/37.
- wombe* n. (OE *wamb*, *womb*) womb 15/38.
- womman* n. (OE *wifman*) woman 19/18, 22/8–9; *wymmen*, *wymen* n. pl. 3/9, 15, 19/6.
- wondir* n. (OE *wundor*) wonder 7/16, 17; *wondris* n. pl. marvellous deeds 25/19.
- wondirfully* adv. (OE *wundorful* + *-ly*) extraordinarily 56/11.
- wondirly* adv. (OE *wundorlice*) marvellously 47/33.
- wont* adj. (OE *gewunod*) wont 26/9.
- wo*, *woo* n. (OE *wā*) harm 5/31; distress, misery 8/25, 13/12, 36/8.
- wood* adj. (OE *wōd*) ferocious 35/4.
- worche* inf. (OE *wyrcan*) perform 38/11; work 52/14; act 52/32; *worche* pr. 1 sg.

do 45/40; *worche* pr. 1 pl. do 4/25; *worchen* pr. 3 pl. work 14/7; *wrouzt* pa. 3 sg. committed 12/4; *wrouzt* pa. 1 pl. committed 47/9; *wrouzt* pa. 3 pl. did 25/19; *worche* imper. pl. do 55/8; *wrouzt(e)* pa. pple performed 14/8, 16/17, 31/12, 35/2; acted 26/17; built 27/16; bestowed 24/33.
word(e), *woord* n. (OE word) word 22/34, 23/1; phrase 11/3, 4; speech 45/9; promise 38/19; message of gospel 22/25; *wordis*, *woordis* n. pl. 13/18, 33, 33/33, 35/32; *for to haue word*, to gain a reputation 17/18.
worie inf. (OE *wyrgan*) kill 31/36.
world(e) n. (OE *w(e)orold*) world 7/30, 11/16, 19, 13/7; *worldis* gen. 4/15, 16/31.
worldly adj. (OE *woroldlic*) worldly 4/14, 9/24.
wors see *wers*.
worschip(e) n. (OE *weorþscipe*) honour 4/26, 16/33, 20/2, 37/4.
worscipe inf. (from prec.) honour 10/1, 24/39; [*wurschype*] pr. 1 sg. 27/35; *worschipiþ* pr. 3 sg. 33/35; *worschipid* pa. pple 7/30.
worþ(e) adj. (OE *weorþ*) worth 16/18, 24, 17/7.
worþe inf. (OE *weorþan*) come to be, become 13/37, 26/27; *worþid* pa. 3 sg. 24/1.
worþi, [*wurþi*] adj. (OE *worþ*, *wurþ* + -y) worthy 20/34, [35], 36; *is... worþi*, deserves 12/33; *worþiest* superl. adj. most prominent 34/19.
worþines(se), [*worthynes*] n. (prec. + -nes(se)) worthiness 3/25, 4/1, 24/26, [38/6].
wounde n. (OE *wund*) wound 54/9; *woundes*, -is n. pl. 6/12, 44/31, 54/14.
woundid pa. pple (OE *wundian*) wounded 44/34.
woyke see *woke*.
wrastelen pr. 1 pl. (OE **wræstlian*) in *wrastelen aȝeyn*, we resist 33/5; *wrastlynge* ger. wrestling 15/1.
wraþ(þe) n. (OE *wræþþu*) anger 10/23, 44/25, 46/4; vengeance 44/33.
wraþful adj. (prec. + -ful) angry 25/4.
wraþþe(n) inf. (from noun) become angry 28/9, 39/16; *wraþþe* pr. 1 sg. 47/15; *wraþþiþ* pr. 3 sg. makes angry 38/27; *wraþþe* pr. 2 sg. subj. 28/11, 39/20; *wraþþid* pa. pple made angry 6/2.
wrecch(e) n. (OE *wrecca*) despicable crea-

ture 4/36, 12/19, 32/34; *wrecchis* n. pl. 3/29, 12/24.
wreccheþful adj. (prec. + -ful) miserable 16/8.
wrecchid adj. (OE *wrecca* + -id) miserable 15/23, 30/27.
wrecchidful adj. (prec. + -ful) miserable 24/10.
wrecchidnes(se), *wrechidnes* n. (*wrecchid* + -nes(se)) mean action 9/22; misery 12/30, 48/18–19, 26.
wreche n. (OE *wræc*) vengeance 47/17.
wreke pr. 1 pl. subj. (OE *wrecan*) let us avenge 12/33.
wrenchis n. pl. (OE *wrenc*) tricks 6/20, 49/30.
write pr. 3 pl. (OE *writan*) write 6/36; *writen* pa. pple 15/12, 30/2.
writt n. (OE *writ*) Scripture 3/9, 6/10.
wriþande pr. pple (OE *wriþan*) twisting, turning 40/27.
wrong n. (late OE *wrāng*) something wrong, a lie 38/14; *wiþ wrong*, wrongly 13/10, 27/39; unjustly 16/4–5.
wrooþ adj. (OE *wrāþ*) angry 26/14, 16.
wyde adv. (OE *wīde*) widely 23/29.
wyk adj. (prob. adj. use of OE *wicca*, wizard) horrible, nasty 14/30.
wyles n. pl. (perhaps prehist. Scand. **wihl*-) tricks 49/30, 50/2.
wyn n. (OE *wīn*) wine 18/14, 17.
wynd(e) n. (OE *wind*) wind 10/30, 29/26.
wynne n. (OE *wyn(n)*) joy 41/8.
wynne(n) inf. (OE *winnan*) obtain 5/13, 6/22, 14/22, 23; win 25/19; occupy 35/18; *to... wynne*, obtain 35/30, 48/17; *to wynne þee out of*, to succeed in avoiding 5/18–19; *wynneþ* pr. 3 sg. 10/32, 17/4; *wynne* pr. 2 sg. subj. 5/14; *wan* pa. 3 sg. 18/23; *wonnen* pa. pple 28/8, 43/8.
wyntir n. (OE *winter*) winter 15/20, 21.
[wyten] inf. (OE *witan*) blame 47/21.

y see *I*.

yche indef. pron. (OE *ylc*) every 41/26, 48/11.

ychone indef. pron. (OE *ylc* + *ān*) each 41/11.

ydel, *ydiþ* see *idil*.

ydiþnes see *idilnes*.

ylýche adj. (OE *gelic*) like, similar to 42/30.
ylýche, *ylýche*, *ylýke* adv. (OE *gelice*) in

euer ylyche (*yliche*, *ylike*), always, invariably 6/20, 40/26, 31, 42/31.
yimage n. (OF *image*) 19/27.
ynow, *ynowz* adv. (OE *genōg*, *genōh*) enough 5/32, 44/35.
Ysaac n. Isaac 18/13.

Ysoder n. Isidore 50/4.
yuel n. (OE *yfel*) evil 4/5, 6; *take it not to yuel*, do not condemn 26/19; *yueles*, *-is* n. pl. 4/4, 6/27, 55/25; adj. evil, wicked 6/33, 7/1.
Zachee n. Zacchaeus.

APPENDIX

The impossibility of listing all variants in the critical apparatus makes it desirable to give the reader a complete picture of at least part of the text, such as it is found in the five other MSS. in which this treatise has survived. The passages printed below are characteristic of the texts in which they occur and, despite their relative shortness, they form reliable confirmatory evidence for what has been said above on the relationship of these texts.

Capitalization and punctuation have been modernized. A few words (*to gedre*, *be sought*, *with outen*, etc.) have been given a modern spelling. Otherwise the text has been left unaltered; no attempt has been made at correction.

The passages printed below correspond to ff. 27^v-28^v in the Westminster MS. (see p. 25/34 - p. 26/21).

Vnde hic dicit Sanctus Jeronimus quamdam fabulam de dono falconis. Saynte Jerome telles in a booke þat Vitas Patrum is callede of a ientill and nobull ladye, þat was of nobule lyfe, 7 a iolye knyth in gode looue 7 honeste louede mekile þis ilke ientill ladye in his herte nyght 7 daye. And ofte tymes þai come togedir þair merthes to haue in menyng; of gode looue 7 chaste looue and of many other gode thewes was onely þair spekyng *withouten* touchyng of any maner of velany. ¶ And þe more þat þai come þan samon suylke talkyng for to haue, þan gode looue betwix þeme two wex allwaye more 7 more. ¶ Grete likyng sothely þis ladye hadde in þis ilke 3onge knyth, for þis ilke skille þat he louede hier so well in clennes *withouten* any fyllyng in worde or in dede, so þat sche of hir grete jentre gafe vnto hym a ientill faucon to make þe looue to be more encresyng þan þat it was before betwix þeme two. ¶ And also soone as þat þe knyth þe faucon hadd laught on his hande, vpon one right he toke manerly his leue of þat ilke curtesse ladye 7 þanked hir so þan grettely of þat fayre gyfte 7 wente þan faste vntoward þe ryuer (f. 40r) faste rynnande to see his ffaucon make a flyght. And þan sone vpon one he foonde suylke gamen and playe in þat ilke faucon, so þat he hadde no likyng in noon other maner of doyinge. Ffor whi? So mekile he louede þis faucon þat þer was noþing to hym so dere as it was, so gates þat afterwarde he come not vnto þe ladye 7 styntede þan to looue hier, ryght as sche hadde ben vnto hym full vncouth 7 straunge. ¶ And þan was þis ilke ientil lady huggely awoundird of þis ilke 3onge knythe, whi þat he come nouzt vnto hier, as he was wonte for to done. ¶ And when

þat sche kennede þe encheson whi þat he lettyng made for to come vnto hier for looue, as þat he before tyme was willy to do, sche sende þan rappely hasty bodeworde 7 besought hertily hym of his grete ientre 7 curtesye, if þat his will were, þat he wilde schape hastily to traueill vnto hier, þair gode loue to haue in menyng, as þat þai before tyme hadd done, and praiede hym also, if þat it myght godely be done, þat he wilde bryng *with* hym his faucon at his comyng 7 leef it not behynde hym for drede of mysekepyng. And þan sone on one þis ilke knythe vnto þis lady gladely come with his faucon frechly on his hand sittande 7 heendely þat ilke ientill ladye *with* suete wordes 7 mylde he grette. ¶ And vpon one ryght þe ladye þan, wrothe as þat sche were, raught þe faucon be þe hede 7 draugh it hastily from þe body in full grete ire 7 malecolye. ¶ And þan, þe sothe for to saye, þe knythe was all awoundird of þis ilke soden deede and, as he wrothe were, so he vnto þe ladye spake mekely and curteslye both, ryght on þis manere: my dame, he sayde, me pinkes þat 3e haue vnkyndely 7 vni-enttilly done agayns me here in þis degre. Ffor whi? Saye me now what harmede þe faucon, þat vngilty was? ¶ And þen ladye ansuerd sone on one *with* wordes softe 7 meeke þus: sire, sche sayde þan, takes it for noon eueil þat I haue done for 3oure gode. Ffore whi? þe þinge þat mekile has harmede to 3ou in diuerse degres, here I haue it tofore 3oure bodily presence sodenly fordene, 3a, sire, 7 not in þe harmyng of 3ou ne of 3oure astate, bot for þis entente 7 whi? Þat it lettyde mekile þe gode, trew looue betwix 3ou and me.

Seynte Jerom telleth in a bok þat Vitas Patrum is calde of a noble lauedy, þat was of noble lyfe, þat a knyth in goode loue louede swyþe muche. Ofte þey come togredre to haue þer murthes in mene; of god loue 7 schast 7 oper gode thewes only was þer speche. Þe more þey come togedre suche talkyng for to haue, gode loue þene wax bytwene hem euere more 7 more. Gret lykyng þis lauedy hade of þis 3onge kny3th, þat of gode manere louede hyre so wel; a faucun gentel to hym hee 3af to make þe loue more þat bytwene hem was. Sone when þis kny3th þis faucun hade lauth of þis curteyse lauedy, sone he toke hys leue 7 þonkede hyre 7 wente hym to ryuer hys faucun se to fle. Suche playe in þis faucun 7 confort he fonde, þat in operwhat lykyng hade he non. So muche he louede þis foule, þat hym was so dere, þat to þe lauedy seldene he come 7 stynte hyre for to loue, as hee to hym were straunge. Forwondred was þis (f.153^r) lauedy of þis 3onge kny3th, þat he not to hyre come, as he was wont to do. When sche knewe þe enchesoun þat þe lettyng made redyly sche hym sende bodeworde blyue 7 bysou3te hym for hys curtesye, 3if hys wille were, þat he trauele to hyre wolde to haue her speches in mene 7 preyde hym, 3ef it godly my3te be, þat he wolde hys faucun wyth hym brynge. Þis kny3th to þis lauedy come wyth hys faucun on hys hond 7 hendly he hyre grette. Þe lauedy, wroth as hue were, rau3te þe faucun by þe hed 7 drowe hyt perfro. Awondred was þis kny3th of þis ilke dede 7 as he wroth were to þe lauedy he spake: me þinketh dame, he sayde, þou hast vn-hendly wrou3th. What harmede þe þe foul, þat vngulty was? Þe lauedy vnswerede sone anon wyth wordes softe 7 meke 7 sayde: syre, tak hyt not on yuel þat I do for þi godenesse; þing þat þe harmede I haue hyt fordon, not in harme of þe, but for hyt letted þe gode loue þat was bytwene þe 7 me.

Seynt Jerom telleþe yn a boke that is called Vitas Patrum of a nooble lady, þat was (f.31^{v/a}) of holy lyff, that a knyght in good loue louyd mykyll. Ofte they come togedur to haue here myrthes in fore; of good loue and chaste and of other good thewys only was here speche. The offer þat þei came togedur siche talkyng to haue, good loue betwene hem wax euere more and more. Gret lykyng had þat lady of thys yonge kny3t, þat so well here louyd in goode maner; a faucon ientyll to hym sche yaffe to make here loue more betwene hem. ¶ Whan þis kny3t had þis faucon of the curtes lady, sone he toke hys leue and thanked here fayre and yede to reuer to se his faucon fle. Siche lykyng 7 confort yn þis faucon he fonde, þat in no oper lykyng he hadde. So mykyll he louyd this faucon, þat to hym was so dere, that to the lady seldom he come and began to stynte here for to loue, as she to hym were straunge. Wondres was thys lady of thys yonge knyght, that he came not to here, as he was wont to done. Whan sche knew what the lettyng made, sche sende hym worde anon 7 besought hym for hys curtesye, yf it were hys wyll, þat he wold come to here to han here speche togedur and prayde hym, yf he goodly my3t, hys faucon with hym to brynge. Thys kny3t to þat lady came with the faucon in his honde and hendelyche here gret. The lady, wroþe as she were, þe toke the faucon be þe hede 7 drow it from the body. Wondred was þis knyght of þat ilke dede and yt were yn wrathe to the lady he spake. The lady answeyrd and seyde wordes softe and meke and seyde: syr, take yt on non yvyll that I do for þi good; thyng þat þe harmythe I haue yt fordene, non harme (f.31^{v/b}) of the, but for it letted the good loue that was bytwene yow 7 me.

Ensample here of Seynt Jerome schewip in a booke þat is clepid *Vitas patrum*, seyinge þat a lady, þat was of noble lyuinge, loued a knyght in clenness. 7 often þei come togidir to haue her mirþe in good loue, for of chastite 7 oper vertues weren here talis. 7 þe more þei come togidir, þe more here loue encresid. Ful gret likyng þe lady had in þis knyzt, þat in gode maner loued hir so muche 7 so sche 3aue him a gentill facoun to stire him to loue hir þe more. 7 sone whan þe knyzt had (f.129r) þis facoun, he toke his leue 7 he went to þe reuer to se þis facoun flen. He fond suche comfort in þis facoun, þat oper ioy hade he none. He loued so moch þis foule, þat seldyn he came to þe lady. And sche had wonder þat sche came nat to hir, as he was wont. But whan sche sawe what was þe cause of his letting, sche sent for him 7 preyed him to brynge his facoun 7 com speke wiþ hir 7 so he did. And þe lady cauzt þe facoun 7 drew þe hede fro þe body. And þis knyzt wondryd here off 7 askyd hir whi sche did so or what þe foule harmyd her. 7 sche seid to him: be þou nat wroþe, for I do it for þi gode 7 nat to harme of þe, for it lettid þe good loue þat was betwene vs.

Ensaumple her of Seynt Jerom schewip in a book þat is clepid *Vitas Patrum*. Þer was, he tellip, a ladi, þat was of noble lijf 7 a knyzt, þat sche in clenness 7 good loue loued swiþe myche. Ofte þei camen togidere to haue her myrþes in good loue to speke of vertues 7 of chastite, 7 of opere good maneris oneli was her spekyng, as it is semeli to gentil folk 7 wel norischid. 7 þe more þei comen togidere sich talkyng for to haue, good loue encressid bitwixe hem two in clenness eue more 7 more. Greet likyng þis ladi hadde in þis 3onge knyzt for hise vertues, þat louyde hir so myche in good manere 7 clenness; sche 3af to him a gentil fawcoun for to make þe loue more þat was bitwene hem two. Soone whanne þis knyzt hadde takun þis gentil fawcoun of þat curteis ladi, soone he took his leue 7 þankid hir ful curtesli; he wente to þe ryuere to se his fawcoun fle. He foond sich pleie 7 sich comfort in þis fawcoun, þat in opere þing likyng hadde he noon. He loued so myche þis gentil foul to (p.11) pleie hym þer wiþ, þat he cam to þe ladi but selden, as he was wont to do 7 ceessid for to loue hir, as sche were straunge to him. Forwondrid was þe ladi of þe 3onge knyzt, þat he cam not to hir, as he was wont to doon. Whanne sche knew þe enchesoun þat made þe lettyng, redili sche sente to him 7 preiede him, if his wille were, to come 7 speke wiþ hir 7 preied him, if it goodli myzte be, þat he wolde bringe wiþ him his faucoun, þat he so myche loued. Þe knyzt cam to þis ladi wiþ his fawcoun on his hond 7 curtesli grette hir. Þe ladi, as sche were wrooþ, cauzt þe faucoun bi þe heed 7 drew it fro þe bodi. Þis knyzt wondrid of þis dede 7 spak to þe ladi, as he were wrooþ: dame, me þenkiþ, he seide, þou hast vncurteisli wrouzt. What harmed þe foul þee, þat vngilti was? Þe ladi answerid soone anon to þe knyzt wiþ wordis softe 7 meke 7 seide: sire, take it not vnto (?) yuele þat I do, for I haue fordo þi good þing, þat harmed þee, not in harme of þee, but it lettid þe good loue þat was bitwene 3ou 7 me. Eft sche seide: sire, be þou not wrooþ, for I do it for þi good 7 not for þin harm. For I knowe wel, sche seide, þat þis fawcoun haþ lettid þee to come to me 7 perfor myche swetnesse of vertu I haue forgo siþ þe tyme þat 3e wente fro me.

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STELLINGEN

I

Het Middelenlengse Pater Noster spel is waarschijnlijk een dramatizing geweest van het conflict tussen de zeven deugden en de zeven hoofdzonden.

II

Slechts een op alle Engelse, Franse en Latijnse handschriften gebaseerde uitgave van *The Mirror of Holy Church* van St. Edmund kan een volledig beeld geven van de invloed die dit belangrijke werk in Engeland heeft uitgeoefend.

III

De overeenkomsten tussen de teksten van de zogenaamde „Cloud group” en de aan Walter Hilton toegeschreven werken kunnen niet als overtuigend bewijs gelden dat Hilton inderdaad de auteur is van *The Cloud of Unknowing*.

IV

De *Oxford English Dictionary* en (voor zover gepubliceerd) de *Middle English Dictionary* vertonen enige opmerkelijke lacunes op het gebied van de Engelse mystieke terminologie van de 14^e eeuw.

V

De dialectologische methodologie van McIntosh en Samuels maakt het wenselijk de belangrijkste Middelenlengse teksten aan een nieuw onderzoek te onderwerpen.

A. McIntosh, „A New Approach to Middle English Dialectology”, *English Studies*, xliv (1963), 1-11 en M. L. Samuels, „Some Applications of Middle English Dialectology”, *English Studies*, xliv (1963), 81-94.

VI

Terecht is Norman Davis van mening dat men bij de beoordeling van het Engels proza van de 15^e eeuw te weinig rekening heeft gehouden met de invloed van het Frans en van de spreektaal.

Norman Davis, „Styles in English Prose of the Late Middle and Early Modern Period”, *Les Congres et Colloques de L'Université de Liège*, 21 (1961), 165-81.

VII

Het hanteren van het criterium van de *difficilior lectio* bij het bepalen van de oorspronkelijkheid van een variant in een Middelenegls handschrift kan gemakkelijk leiden tot subjectiviteit door onvoldoende inzicht in de lexicografische en syntactische problemen van het Middelenegls.

Cf. G. Kane, *Piers Plowman: The A Version*, London, 1960, 115-72.

VIII

Ondanks de door radio en televisie steeds toenemende invloed van andere vormen van uitspraak, zowel in Engeland als daarbuiten, blijft het uit didactisch oogpunt wenselijk het onderwijs in het Engels in Nederland te baseren op de zogenaamde „Received Pronunciation”.

IX

Een pleidooi voor handhaving van de vertaling in de vreemde taal op universitair niveau is alleen dan gerechtvaardigd wanneer het vertalen gezien wordt als *hulpmiddel* bij het leren van die taal.

X

Studieduurverkortung mag in geen geval ten koste gaan van de kennis van het Modern-Engels.

XI

De invoering van een licentiaatsstudie, zoals deze wordt bepleit in het integratievoorstel van de Faculteit der Letteren in Groningen, zou alleen reeds worden gerechtvaardigd door de beoogde integratie van vakstudie en vakdidactiek.

Cf. Prof. Dr. G. A. van Es, Het Integratievoorstel van de Faculteit der Letteren in Groningen, *Universiteit en Hogeschool*, juni 1966, 424-34.

XII

De Amerikaanse volkskundige Archer Taylor heeft in zijn standaardwerk *The Proverb* te weinig nadruk gelegd op het archetypisch-volksculturele van het spreekwoord.

Archer Taylor, *The Proverb*, Copenhagen, 1962.

Stellingen behorende bij F. G. A. M. Aarts
DE PATER NOSTER OF RICHARD ERMYTE
Nijmegen 1967

